

7

Truth vwith Time:
OR,
CERTAIN
REASONS

PROVING,

That none of the *seven last Plagues*,
or *Vials*, are yet poured out : neither will
the time of their pouring out begin, till
after the rising of the *Two Witnessses*, and
the *fourty two months* of the *Beast's* reign
be expired.

LIKEWISE,

AN ANSWER to the said REASONS ;
With a REPLY.

FURTHER,

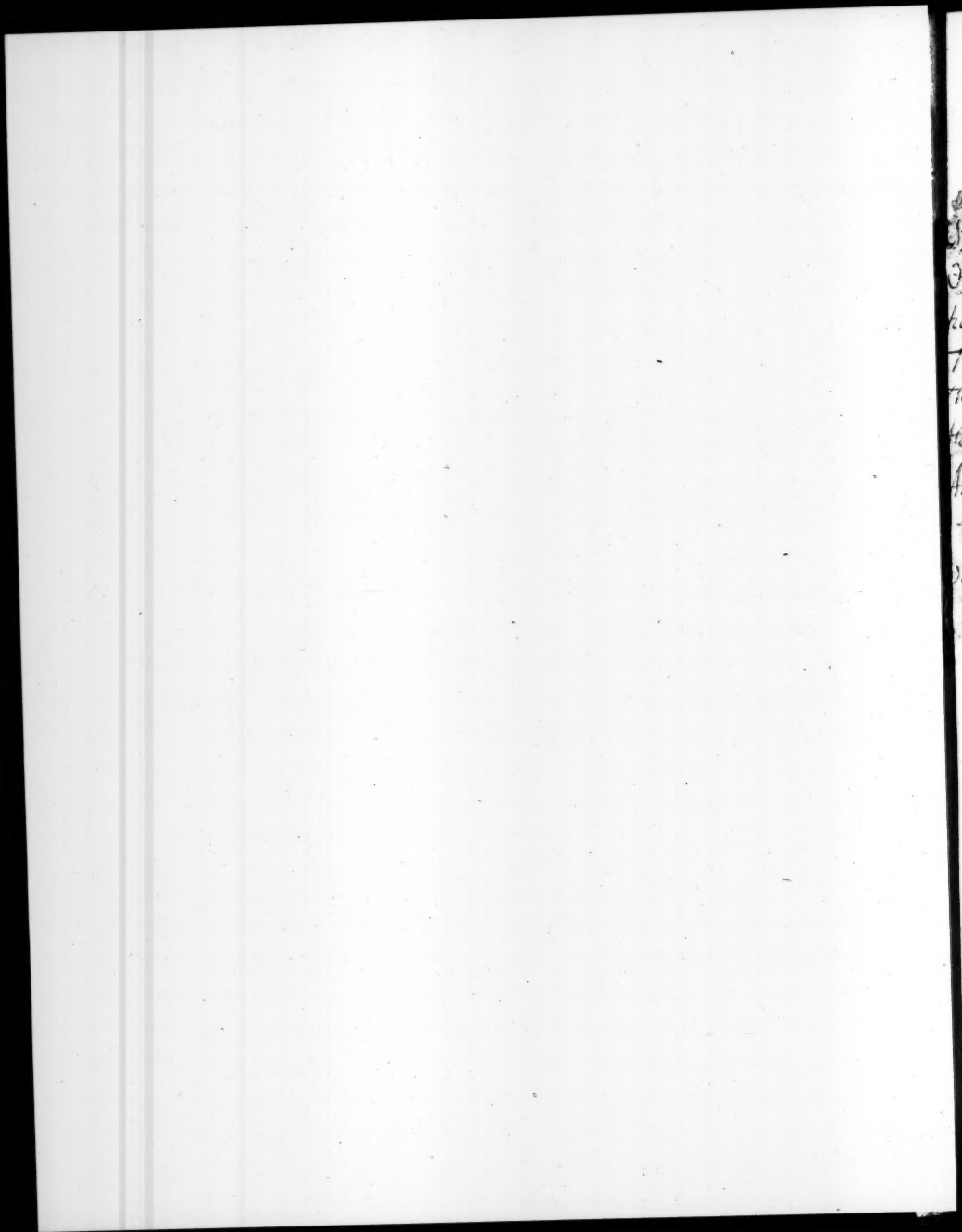
The *Author* hath here set down (in a brief Exposition)
his opinion of the FIRST VIAL.

By JOHN CANNE, Minister of the Gospel.

Jer. 51. 10. *Come, let us declare in Zion the work of the Lord
our God.*

Dan. 12. 10. *But the wicked shall do wickedly ; and none of the
wicked shall understand : But the wise shall understand.*

London, Printed by J.C. for Livewell Chapman, at the Crown
in Popes-head-Alley. 1656.



~~The two witnesses~~ — ~~Re: 11:30~~

At the word Overcome page — 48 49

Of the effects of every vial that it will be cutting off by the
Re: 44.

That the earthquake in which 10th pt of city falls is ^{1st} vial for
that of earthquake Apostacy South contemporize with the slaying of 14 witnesses &
their lying unburied 3 dayes & an halfe. etc.

And the 10th part of the city fell Re: 11:13: The effects of this vial: 63rd etc.
+ Draft & false prophet Re: 16:13: / 19:20 Re: 76.

When the testimony of the Tabernacle is to be shown Re: 78:79. 80:81.

Truth with Time:

OR

REASONS





To all the *Mourners* in *Zion*, now
waiting by faith and prayer, for the ful-
filling of the great promises of the last
Times.

Precious Ones,



*He Lord saith by his Prophet, * Gather ye to me * Psal. 50. 5*
my gracious Saints, that have stricken my co-
venant with sacrifice. *Who are meant here, I*
shall not say: but this I say, The time draws nigh,
in which the sanctified and mighty ones of Je-
hovah shall be gathered together to him; even the
hundred fourty and four thousand standing with the Lamb
on Mount Zion.

It is possible, this Work of mine at first sight may seem strange
to you, being contrary to what hath been generally received;
and withal, may occasion some discouragement, as if the day of
the Lords vengeance, and the year of recompenses for the
controversie of Zion, were further off then you thought before.
For the first, I shall refer you to the Discourse it self: but for
the later, that is, taking None of the Vials yet begun, it will
be for your encouragement and advantage many ways.

1. *Here you may see, what choice and singular Priviledges*
the Lord hath reserved for YOU the Saints of the last times: as,
to be particularly THESE, Rev. 14. 1, 2, 3, &c. and the called,
chosen, and faithful, Chap. 17. 14. The Angels to come out
of the Temple, with seven golden Vials, full of the wrath
*of God: * To do vengeance on the heathens; reproofs in * Psal. 149.*
the nations: To binde their Kings in chains, and their No-
bles in fetters of iron: To do on them the judgement writ-
ten;

The Epistle Dedicatory.

ten : this comely honour is to all his gracious Saints. Hallelu-jah. *It never grieves a child, to know more then he did of the Portion which his Father left him. I have in this Treatise acquainted you with something more, then what (probably) you knew before concerning your lot (how eminent it is) being fallen in the last days.*

2. *If the Lord will thus honour you the Saints of the last times with high and glorious employment, What manner of persons ought ye to be, in all holy conversation and godliness? How should ye studie to be meet for the Masters use; workmen that need not to be ashamed? Surely he will send by the hand of fit men. Were a man chosen to any great Office in the Commonwealth, he would take pains to have insight in it, and to have all meet qualifications for the discharge thereof. In former times, as Saints saw that their work then was to suffer for the testimony of Jesus Christ; so they went to God, by instant and earnest prayer, for faith, patience, courage, constancie, &c. that they might not love their lives unto the death. We are come, without doubt, neer the time of the end, viz. the period of the Beast's reign, and the Vials to begin. Hence we should minde what our Work is NOW, and for THIS be calling upon God day and night, for spirits suitable to the Work.*

* 2 Tim. 2.
21.
* Levit. 16.
21.

3. *I know nothing (if duly weighed) of more weight then this, to heal all present Breaches amongst the faithful of the Land, and to gather them in (as one) with and for the Lamb. Never was there a time more unseasonable then now, for brethren to be at odds, whether about Forms, or the like; but rather (bearing each with other in their Opinions) to joyn together in Fasting and Prayer, that they may all know the Lord, as to the proper work of the day; and therein (as all alike concerned) stand fast together in the defence thereof. I have observed it a long while, that nothing more draws out the hearts of Christians to peace and oneness, then the understanding of the Times. Men walking in a dark room, are apt to stumble and fall one upon another. It is want of Generation-light, that Ephraim envies Judah, and Judah vexeth Ephraim. Could Saints but see, that the day breaks, and the shadows are flying away; those Forms and other things which men now are earnest for, God is shaking, and*

The Epistle Dedicatory.

and making all things new : they would lay their hands upon their mouths, and say, Once have I spoken, yea twice : but I will proceed no further. If a Master should come and finde his servants quarrelling about some small matter, and in the mean time nothing done concerning things of more weight and importance ; though some might be less in fault then others, and so less blamed ; yet they would be all reprov'd, as having neglected the greater and more weighty business. It is true, in these Controversies, as some have more Truth on their side then others ; so their fault is the less : nevertheless, not having served their Generation, but contended onely about things of lesser importance ; for this they may ALL stand ashamed before the Son of man at his coming.

4. If no Vial yet be poured out, and the Vial-Angels are to come out of the Temple ; this considered, should stir up the Churches of the Saints to hear what the Spirit saith unto the Churches. They have seen thy goings, O God ; even the goings of my God, my King, in the Sanctuary. *My opinion is, near the time of the Vials, the Spirit of God will move among the Saints at their holy Meetings, in some strong and extraordinary way ; as to the shaking of the house, as Act. 4. 31. or as in Acts 13. 2. And the Temple was filled with smoke from the glory of God, and from his power. And therefore, as eminent and infallible confirmations and assurances are to be ask'd ; so God's Answers and Returns are to be heeded : for now Believers are to expect the great promise of the Father, to be endued with power from on high ; and to have the Spirit of truth, to guide them into all truth, and to shew them things to come. Again, as wonderful and extraordinary things are to be attempted, things new, and in former ages unheard-of : so the wonderful appearances of God, as moving and leading men there-to, are to be observ'd ; which are no other then Gods call to the Angels of the Vials in the Temple : Go your ways, and pour out the Vials of the wrath of God upon the earth. Who is wise, and he shall understand these things ; prudent, and he shall know them ? For the ways of the Lord are right, and the just shall walk in them ; but the transgressors shall fall therein.*

Rev. 2. 7.

psal. 68. 24

Rev. 15. 8.

Joh. 16. 13.

Rev. 16. 3.

Hof. 14. 9.

The Epistle Dedicatory.

5. To hold that some of the Vials are begun, it draws such a cloud and darkness over mens eyes, as it cannot but disadvantage Saints many ways. For, 1. Those who now suffer upon the account of the Fifth Kingdom, and run not after the error of Balaam for reward; what improvement can they make of their Testimony? I say, how little (comparatively) doth it tend to? If the Sackcloth-Witnesses have poured out Vials upon the Earth, Sea, and Fountains of waters; truly the house of Austria is a business far off, and the following Vials yet further; and in my understanding, all yeelds very little comfort to those whose present expectation is raised up after great and high things nearer home.

Again, granting some Vials poured out; but how many, and when, where, and how; here all uncertain: This must needs wrap a soul into a world of doubts; as, what to pray for, and where we are, and what work to prepare for. Paul saith well,
Gal. 4. 18. It is good to be zealously affected always, in a good thing. For my part, I sincerely speak it, taking the Vials begun, the more I consider where we are, and what to pray for, and prepare for, (as to present Generation-work) the less I am satisfied, as to have things bottom'd and well grounded.

But on the contrary, taking the Vials not begun, here methinks things are easie and plain to him that hath understanding, as to the knowledge both of our Time and Work. Besides, for the Prisoners of hope, here is that will stay them with flag-gons, and comfort them with apples. For out of prison he cometh to reign. The risen Witnesses are to begin the work upon the Earth-state Apostacie. After three years and half, (which I take to be the whole time of the last State-Apostacie, and the Witnesses lying so long slain) that in Job will be made good: The innocent shall stir up himself against the hypocrite.
Ecc. 4. 14.
Job 17. 8.

6. Were this Doctrine concerning the Vials rightly understood, it would awaken many carnal and corrupt Professors; as Formalists, Neuters, Time-servers, &c. It is no marvel that this sort of men are so little affected or affrighted with the seven last plagues: For if three of the Vials (as it is commonly held) are poured out, and yet all things continue as they were

The Epistle Dedicatory.

were from the beginning ; Why may not the later do as little as the former did ? Whereas, did the Hypocrites and Apostates of this Age know, that none of them are yet poured out ; and what, were they informed who will be the subjects of each Vial, and what the effects : this would be like thunder in their ears : Alas, who shall live when God doth this ? Now we should see the sinners in Sion afraid ; fearfulness would surprize the hypocrites. Num. 24.
23.

Specially when they shall hear, that the first Vial, whose subject is the Earth, is shortly to be poured forth upon an earthly and carnal Interest, to wit, the Grand Apostates of the last times, described in 2 Tim. 3. 2, 3, 4. For the time is come, that judgement must begin at the house of God ; according to his way of old ; and begin at my Sanctuary : And in taking this course, all mouths will be stopp'd : Be silent, O all flesh, before the Lord : for he is raised up out of his holy habitation. What will Rome, Spain, France, Germany, &c. have to say, when it comes to be their Turn to feel the weight and wrath of the Vials, when they shall hear how the Lord began first at his Sanctuary ; namely, with those had a Form of godliness, but denied the power thereof ? 1 Pet. 4. 17
Ezek. 9. 6.
Zech. 2. 13

7. Neither is the knowledge of this, altogether without some use to the present Powers of the world, especially such, who say they believe that Christ shall have a visible and glorious Kingdom ; onely they differ from their Brethren in point of time. It was much, that Saul should tell David, I know well (saith he) that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. One would think he spake not as he thought ; or at least, not as he would have it ; when no sooner were the words out of his mouth, but he sought by all the subtil ways he could devise, how to take away Davids life, that he might not be king. 1 Sam. 24.
20.

But now, to remove jealousie from men in Authority, in relation to those who already cry Hosanna to the Son of David, **GOD SAVE KING JESUS**, blessed be he that cometh in the Name of the Lord ; and do assert him the onely Potentate, and that he shall break all other Potentates and Powers of the world, and alone be exalted: This

The Epistle Dedicatory.

Apologie I dare give forth to the whole world, in their behalf, I speak of those who bear witness to the fifth Kingdom, That they do abhor all secret Designs and Plots; neither is it in their hearts to act as men, nor for men; no, nor to appear in the work of the Lord, till they shall see one of the days of the Son of man, that is, the Lord eminently risen, in lifting up the Standard for his People. So that as they cease from man, and from trusting in Chariots and Horse-men; so it is belowe their Principles, to provide Pikes and Muskets, or any such Ammunition: for they know, when their time and work comes, if they shall need then any such Weapons, their Enemies will spare them enough, as casting away all they have, that they may fly the faster to Rocks and Mountains, whereby to be hid from the fierce wrath of the Lamb.

Mat. 2. 3. But whereas there is a great Rumour thorow the Nations, of wonderful Actions and Changes at hand; (When Herod heard these things, he was troubled, and all Jerusalem with him:) hence it is suggested, as if the Assertors of Christ's glorious and visible Kingdom, had fix'd a certain, definite & determinate Time when the Stone cut out without hands, should begin to smite the Image upon his feet that were of Iron & Clay, and break them in pieces. But this is not true. Yet this we confess, (for we desire, as our hearts are known to God; so to have them naked and opened unto the eyes of all men) we are of opinion, That

Psal. 102. 13. the Lord will arise, and have mercy upon Zion: for the time to favour her, yea the set-time is come; The vision

Hab. 2. 3. which was for an appointed time, is at an end, and will speak. The fourcy and two months, and one thousand two hundred and sixty days, are neer their periods; and there shall be time no longer, either for the Beast, or other Tyrants, to bear rule over the Saints of the most High. But what of this? Here is no ground for action: for what the Lord himself make it clear and certain; by his own infallible appearance, that the time is come; mens Conjectures are nothing, as to move any to such undertakings.

And therefore I say further, Had those men who believe that Christ will shortly destroy all worldly powers, no great advantages against any of them, as David had against Saul: when he

fell

The Epistle Dedicatory.

fell into his hands, they would not (*I speak as I believe*) stir, or act any thing, meerly as having such an Advantage or Opportunity: for they eye more then what men call Providence, (which Thieves of all sorts may pretend to:) The Lord God must be with them, and the shout of a King among them. And until the Lord of hosts murther the host of the battel, those that rejoyce in his HIGHNESS will remain in their Chambers, having their doors shut about them. Num. 23.
21.
Isa. 13. 4.

I speak not this, as if there were the least unwillingness in the Assertors of the Fifth Kingdom to suffer in the behalf thereof. For I am confident, they are as willing as ever were Saints in any Generation, to hold forth (with their lives in their hands) this Testimony of Jesus Christ, namely, THAT CHRIST AS MAN SHALL BE THE ONELY POTENTATE, INSOMUCH AS ALL WORLDLY DOMINION, RULE, GOVERNMENT, &c. SHALL BE BROKEN TO PIECES, AND BECOME AS THE CHAFF OF THE SUMMER-THRESHING-FLOOR, AND NO PLACE FOWND MORE FOR IT: BUT CHRIST WITH HIS SAINTS SHALL HAVE THE DOMINION, GLORY, AND GREATNESS, UNDER THE WHOLE HEAVEN. 1 Tim. 6.
15.
Dan. 2. 35.
Dan. 7.
14. 2. 7.

But what I write, is to wipe off the Scandal and Reproach which some seek to fasten upon them, by matching them with Cavaliers and Malignants; and as if great Plots (*I know not what*) were under Consultation amongst them: A thing detested, as most unsuitable to the glorious Cause and Interest which they profess. Besides, they know well enough, as Christ will take the Kingdoms of the world into his own hands: so, when that time shall come, (as we hope it is not far off) he will come with power enough: we need not to take any thought about it: For the zeal of the Lord of hosts will perform this. Isa. 9. 7.

Having thus far endeavoured to remove needles Fears, it were well (notwithstanding) if the Great Ones of the world would take notice of what was hinted before, That Jesus Christ is designing against them, (though we are not) to root them out, and to pull them down, and to destroy and overthrow

The Epistle Dedicatory.

- Isai. 28. 22. them. Now therefore be not mockers, lest your bands be made strong. For I have heard from the Lord God of hosts, a consumption even determined upon the whole earth.
- Isai. 23. 9. He hath purposed to stain the pride of all glory, and to bring to contempt all the honourable of the earth. *What greater folly in men, then to take care to have the walls of their houses high and strong, but no covering to it, whereby to keep off hurt and danger from above, and over head? That BLOW which the Powers of the world may expect next, it's from above, even The finger of God: and therefore if they have not made it well and strong over-head, (strong enough to keep off the hand of God) what will their Souldiers and Guards about them, stead them? Your Covenant with death shall*
- Isai. 28. 18. be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass thorow,
- Isa. 8. 9, 10. then ye shall be trodden down by it. Also, associate your selves, O ye people, and ye shall be broken in pieces; take counsel together, and it shall come to nought. *When fire takes hold of sticks bundled together, the one rather furthers then hinders the others burning. When the day of the Lord of hosts*
- Isai. 2. 13. shall be upon every one that is proud and lofty, the more they combine together by Power and Politie, the faster they will run, and destroy one the other. No man (I think) could have done more (whether Machiavilian or Atheist) then Herod did, to prevent the great Designe of God, when Jesus Christ came first into the world! But it would not do. For there is no wisdom, nor understanding, nor counsel, against the Lord. So a while after, to hinder Christs Resurrection, what could the devil have suggested, (as a Plot more probably to take effect)
- Mat. 27. 66 then to make the sepulchre sure, sealing the stone, and letting a watch? But this would not do neither: for Christ arose in the appointed time, notwithstanding all the depths of Satan in the chief Priests and Pharisees; notable Types of the Rulers and Priests of the last days. Whilst some, like the Wise-men, are asking, Where is he that is born King of the Jews? and mourning with the Disciples, to see him crucified in his Cause and Witnesses: others, with Herod and the Pharisees, are taking crafty counsel how to hinder his Kingdom, Power, and Great-

The Epistle Dedicatory.

Greatness: But this will not do: Yet have I set my Son upon my holy hill of Zion. Psal. 136.

Neither will Christ stand to that Division and Share which these men have set out to him, viz. Spiritualties: for so they have divided the Government of Nations between Him and Themselves. As for all outward things, Crowns, Kingdoms, Power, Greatness, Glory, Riches, Laws, &c. this is their Share. Now there is another thing, which they call Spiritual, or inward and invisible; this they allow to Christ; and no marvel: for they know not how to get it out of his hands. But the Prophet speaks of another Decree, which is, That Jesus Christ (shall have all; and their flesh (that is, their Revenues, Riches, Greatness, Power, Places, &c.) shall be given to the fowls that Compare Luke 4.6.
Psal. 2.7.
Rev. 19. 17, 18.
flie in the midst of heaven.

But I shall say no more, as having little hope that such sayings as these, will take with them. For the old subtil Serpent, who loves to be with them in the Garden, tells them, (when such things come to their ear) YE SHALL NOT SURELY DIE. Gen. 3.4.

8. And here I may not forget, what help and advantage Saints have, by the knowledge of these things: as, to be kept and preserved from the Errors of the last times. For, what is it that doth occasion many poor souls so easily to be led aside into that NOTHING of the Quakers, but their ignorance of the Visions and Prophecies of the Scriptures not yet fulfilled? Hence (knowing little of the visible and glorious Kingdom of Christ, as the Son of man) they turn all things either into Allegories, or a Christ within them; and so make all the great counsels and purposes of God of no effect. As for this sort of people, truly I love them, and pity them: I love them, for many good things which I see in them; as, their honest walking, and civil righteousness; and for that Publike Testimony which they hold forth against the scandalous practices of corrupt men. And I pity them much, to see how, pretending to Perfection, and to have the highest Light and Discoveries of Truth, there is nothing to be found in their Writings, Speeches, Lives, but what is very lowe, and signifies NOTHING, as to be a People raised up for the work of the last days. They tell us of Christ and Antichrist, of Babylon and the New Jerusalem; of the
Seals,

The Epistle Dedicatory.

Seals, Trumpets, Vials; the Beast, false Prophet, and the Great Whore, &c. But alas, poor hearts, nothing do they make of it, either as to the truth of the matter in it self, or in their own way, as they apply it, and would be understood. And therefore will many their way be call'd **NOTHING**: for nothing is held forth by them concerning the great things of Christ which Saints now wait for, according to the promise of the Father.

But to return to you, who are hastening the day of the coming of Christ: Give me leave in the Close to speak one word more, and the expectation of Saints everywhere is exceeding high, after strange and wonderful things: so the Prophecies of the Scriptures (such I mean as respect the last days) are the more diligently and search'd, as the Grounds of our Faith and Hope. And howsoever all of them are of excellent use, whereby to know what must shortly come to pass, and how to be in readiness: Nevertheless, the matter of the Vials (in my opinion) is a thing wherein Christians should labour to have special light and knowledge, as containing the whole Work of God, till the sinners be consumed out of the earth, and the wicked be no more.

Neither will there lie such Darknes on the Vials, if we once (through Christ) have found the beginning. For as in reading Books, the last word of the Page gives direction to what follows, and how to finde it: so (I conceive) in every Vial, there is a light of some direction, whereby to carry us over to the knowledge of the next, and from it to what follows: and so of the rest: which will occasion the humble searcher to say, O the depth of the riches both of the wisdom and knowledge of God! But here no common or ordinary frame is sufficient: but we must labour for high and choice spirits, to be strengthened with might by the Spirit in the inner man, and filled with all the fulness of God.

Now that such a measure of the Spirit may be poured out
upon

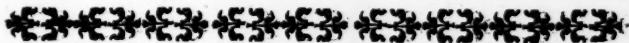
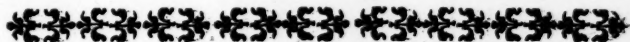
The Epistle Dedicatory.

*upon all the Lords Servants and Handmaids waiting everywhere
for the same, is the daily prayer of him who is*

From Hull, the be-
ginning of this
HOPEFUL
YEAR 1656.

Yours
In the love and service
of the Truth,

JOHN CANNE.

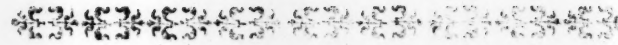


The Public Directory

of the City and County of New York
for the year 1880

Young
in the
of the

JOHN CANNON





Time with Truth tryed :

OR,

Certain Reasons to prove that none of the *seven last Plagues* or *Vials* are yet poured out ; neither will the time of their pouring out begin, till after the *rising of the Witenesses*, and the *one thousand two hundred and sixty days*, or *fourty and two months* of the *Beast's* Reign be expired.



I Am not ignorant, how much it doth favour of affecting Singularity, to publish a *new Doctrine*, as the *Athenians* said of *Paul* ; *Acts 18. 19.* especially being a thing contrary to the common received opinion of good men. But here I have not onely my own Conscience to witness otherwise for me ; but I hope, amongst

Time with truth tryed.

mongst all such as are wise, and truly godly, I shall finde better and more charitable thoughts, when they have duly weighed the Grounds of this supposed *New Doctrine*.

That none of the seven last Plagues are yet poured out, &c. it seems to be a Truth, for these Reasons.

Reas. 1.

But that I think Mr Till, opinion here is not questioned by waiting Saints, otherwise I could give many Reasons, that the rising of the witnesses, and the 144000, do contemporize.

First : If that be granted, which Mr Tillingham and others affirm, that by the *hundred forty and four thousand*, Rev. 14. 1. the *Gentile-Saints* are signified; and their *standing on mount Sion with the Lamb*, is to be after the *rising of the Witnesses*; then I think there will be very little reason to carry the beginning of the *seven last Vials* any higher. For though it be the opinion of learned and godly men, that some of the *Vials* are poured out; yet so, as they hold likewise, that the *hundred forty and four thousand* have already stood with the Lamb on *mount Sion*. And indeed, this hath Reason and weight in it, That where we begin the time of the *one hundred forty and four thousand*; there we should also take the beginning of the *Vials*. And the order of the matter seems to make this clear. The holy Ghost having, chap. 14. spoken of the *Harvest and Vintage*, that is, what fore plagues the Lord will bring upon *Babylon* and the *followers of the Beast*; comes presently, in chap. 15 & 16, to shew how, and by what means, the *earth shall be reaped*, the *clusters gathered*, and cast into the *great wine-press of Gods wrath*; namely, *seven Angels shall come out of the Temple*, having the *seven last plagues*, &c. So then, to take the *one hundred forty and four thousand* to be after the *Witnesses are risen*; and to begin the pouring out of the *Vials* before the *Witnesses are risen*, in my understanding

standing, it is very improper to the scope and drift of the Prophecie, and crosseth that excellent order which the Spirit seems to observe.

Secondly: I do not conceive (under favour) how the pouring out of *Plagues*, and *Vials* full of divine wrath, in any good sence, and according to Scripture-use, may be applied to, and understood of the preaching of the glad tidings of the Gospel. Truly I think, that the publishing of the sweet and most precious soul-saving Truths of Jesus, all the time of the the *Beasts* reign, even the *fourty and two months*, or one *thousand two hundred and sixty days*, is in another way, and by other words expressed; and not by *Vials* full of wrath: See *Rev. 10. 9, 10, 11.* And therefore by the *seven last plagues filled up with the wrath of God, Rev. 15.*

I understand real and proper plagues, and not the preaching of the Gospel, either by *Grosthhead, Wickliff, Luther, Calvin, &c.* but rather such temporal plagues as shall be in the last days poured out upon wicked men, for despising and persecuting the Truth:

In her was found the blood of the Prophets and Saints, Rev. 18. 24.

It is true, *Luther* and others, in discovering the corruptions of persons and things, and lifting up their voices like Trumpets, against the abominations of their Masses, Crosses, Indulgences, Purgatory, Penance, Pilgrimage, &c. did therein take the little book, and prophesied before many people, nations and tongues. That they did this, we have the Word to believe it: but that in preaching the Word of life, and opening the Gospel of the Kingdom, to the ignorant and blinde world, by which means multitudes were brought from darkness to light, and from Idols

No doubt the Alleluiahs, Rev. 19. 1, 2, 3, &c. are for what was done under the first, second & third Vials, as for the effects of the preaching of the Gospel by Wickliff, Luther, &c. God avenged the blood of his servants on the great whore, I do not yet see.

Observe, it is not to the serving of the living and true God : That in said, that the effects of the Vials shall be of God, I cannot so take it ; neither have I seen Reas-
 sons and Grounds why it should be so understood.
 But thirdly : Suppose it be granted, there is a *Vial* of wrath poured out, (which to me sounds harshly) and that *Wickliff, Huss, Jerome of Prague, Luther, &c.*

Reas. 3.

were the *Angels* ; The question then is, Who before them poured out their *Vials* upon the earth : For it is said, These seven *Angels* had the seven last plagues ; signifying, that there were Plagues before ; although for time, persons, matter, and manner of proceeding, and other circumstances, unlike.

Besides, I see no reason, why some will have the pouring out of the *Vials* to begin at *Luther* ; others, at *Armachan* the Irish Bishop ; some, at *Robert Grosthead* Bishop of *Lincoln*. To me their opinion seems fairer, (taking the *Vials* for the preaching of the Gospel) who carry the thing higher, (as *Mede* and others) even to *Waldo* : yea, and why not further, as to *Arnulphus, Arnoldus Brixianus, &c.* who publickly witnessed against the Tyranny and Primacie of the Pope, boldly reproved the wicked lives of the Priests ; and many other faithful Witnesses, both of * that time, and before ? If we look into Histories and Records of Nations, for ought I yet see, granting some of the *Vials* already poured out, viz. in witnessing against the blasphemies and beastly vanities of Antichrist, there is more reason to take their beginning 6 or 700 years past, then to pitch upon any person or persons of later times.

* which was about the year 1134.

Those who assert, that some of the *Vials* are poured out,

should do well to give some Reasons why they take their beginning from such a man, or such a time ; and why not before or after ?

Fourth-

Fourthly : I have not seen any reason why so much time is allowed between the *first* and *second Vials* : some allow a hundred years, others two, and some more ; namely , from the pouring out of the *first Vial*, to the beginning of the *second* ; and to all therest , not half the time. Truly I think this is worth enquiry ; Why from the *first Vial*, before the *second* begins, longer time is allotted, then to the Six other *Vials*.

Reas. 4.
From Armach, the Irish Bishop, to the Sweden wars in Germany, is neer 300 years. Rob. Grosted Bishop of Lincoln, was before him almost 100 years. Again, from Luther to our Parliament, an. 1640. was about 120 years. To the rest of the Vials there is not allowed half the time.
* Willet from Pererius collects, that within the compass of 27 days, or about a month, all the plagues of Egypt were finished. Comment. on Exod. 7. Qu. 5. 29.

If those *Vials*, or *last plagues*, have an allusion to the *plagues of Egypt*, (as it is generally held) then it is probable, when there is once a beginning, they will be suddenly all poured out. * Some have observed from the History in *Exodus*, that within the space of *thirty days*, the *ten Egyptian plagues* (from the *first* to the *last*) were executed. Now if we reckon a day for a year, (as it is often in *Prophetical Types*) within *thirty years*, the *seven last plagues* of the *seven Angels* will be finished. Neither is it to be doubted, but a short work will the Lamb make upon the earth, *Rom. 9. 28.* when those *Vials* begin to be poured out. Wherefore is *Babylons* fall set forth under the signe of a great *millstone* cast into the sea by a mighty Angel ? *Rev. 18. 21.* not onely to denote her irrecoverable desolation, but what speedy and quick dispatch the Lord will make, when he calls his Angels out of the Temple : Therefore shall her plagues come in one day, *Rev. 18. 8.* in one hour, *vers. 10, 17, 19.* in a moment, suddenly, *Isa. 47. 9, 11.*

I know, the destruction of *Babylon*, mentioned *Rev. 18.* is by many restrained to the burning of the City of *Rome* : but, in my opinion, there is far better Ground to take *Babylon* there, for the whole Kingdom

dom and Dominion of the Beast everywhere : And let him that hath understanding read the Chapter, he shall clearly see, that it must be understood of the universal Antichristian State, even all that which is to be destroyed under the *five first Vials*. Neither do I think that any of the *Vials* will be poured forth till the Angel there *come down from heaven, having great power ; and the earth is lightned with his glory, Rev. 18. 1.*

** I desire this may be well observed, That the fall of Babylon, Rev. 18. is to be referred to the five first Vials equally. Neither comes any of the 7 Angels out of the Temple, till that mighty Angel descend from heaven, Rev. 18. 1.*

For it seems to me, as the pouring out of all the *Vials* will be the great work of Saints, *at the time of the end ;* so the Lord will make way wonderfully for them : For they shall be enlightned and satisfied, as to the knowledge of their work and time. So then, in short, I think it is a mistake, to apply (as some do) *the fall of Babylon* to the burning of Rome ; or (as others) to the * *fifth Vial*. For, as I said before, there are manifest proofs in the Chapter, that the Kingdom and State of the *Beast* (everywhere) is to be understood ; and that the other *four Vials* going before, concern also the same thing.

Reas. 5. Fifthly : Though I would be loth to detract from any, but desire to have the memory of the just blessed, especially such who have born any good Testimony against the *Beast* ; yet I cannot conceive how any of the persons to whom the *first, second and third Angels* are ordinarily applied, do fairly or fitly parallel and agree with what the Scripture holds forth. Certain it is, none of the Angels come out of the Temple, till *John saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God ; and they sing the song of Moses the servant of God,*

God, and the song of the Lamb, Rev. 15. 2, 3. All this well agrees with the description of the one hundred forty and four thousand, Rev. 14. 1, 2, 3. But to carry these things to Grostead, Armachan, Wickliff, Luther, &c. if need were, I could shew by many reasons the improbability of it.

There is a great difference between not receiving the mark, or the name of the Beast, or the number of his name; and getting the victory over the Beast, and over his image, mark, name, &c. It is true, in the former sense, there were many of Gods people which in the time of the Beasts reign received not his mark, &c. but that any of them, during the forty and two months, got the Victory over the Beast, or over his image, mark, name, &c. to this I cannot assent.

Neither is their opinion well bottomed; (I speak as I think) who hold, that this victory over the Beast, and singing the song of Moses, and the song of the Lamb, to be before the rising of the Witnesses, even the time that they prophesied in sackcloth; and whilst the woman was still in the wilderness.

Under favour, I think, that their opinion is better grounded, (I speak as to consonance of parallel Scriptures) who taking the Witnesses already risen, do carry this victory over the Beast, and the song of Moses and of the Lamb, to the time of their rising; and to begin the Vials. But to hold the Witnesses not risen, nor the woman out of the wilderness, and yet to hold the victory over the Beast past, (the song of Moses and of the Lamb, to be sung some hundred years ago, and so to begin the Vials) this, to me, seems little less than evident contradiction.

Sixthly: My opinion is, that none of the seven Reas. 6. last

last plagues or Vials are yet poured forth, nor will be, till after the rising of the Witnesses, for this reason; namely, because none of the seven Angels come forth with their golden Vials, until the Tabernacle of the Testimony is opened in heaven, *Rev. 15. 5.* But that part of the Tabernacle of the Testimony is to be shut all the time of the Witnesses their prophesying in sackcloth, as may be gathered from *Rev. 11. 1.* with *vers. 19.* Hence this Argument might be fram'd:

Mede perceiving the place to be so directly against him and others who hold some of the Vials poured out, puts it off thus: Truly (saith he) that which is there said of the Temple, of the Tabernacle of the Testimony in heaven, that appertaineth not to the beginning, but to the event of the Vials. But by his leave, he takes more than the place allows him.

No Angel is to come forth with his golden Vial, till the Tabernacle of the Testimony in heaven be opened.

But the Tabernacle of the Testimony is not to be opened till after the rising of the Witnesses:

Therefore, no Angel with his golden Vial is to come forth till after the rising of the Witnesses.

The proof of the Argument, are the Scriptures before, *viz. Rev. 15. 5.* with *Chap. 11. vers. 1, 19.*

Now if any do think that the four last Angels shall come out from the Temple opened in heaven, and not the first three; such an opinion is against the Text expressly, which saith, that *the seven Angels come out of the Temple*, *vers. 6.* Neither do I know any ground they have, who think that the Angels pouring out the four last Vials, shall have more light, zeal, faith, holiness, &c. then the former had. There is no such thing to be gathered from the Text. But if we may use liberty of conjecture, I see no reason (supposing pre-eminence) why the first should not have it; as he that fights the Enemy, and engageth first, shews himself the most valiant and best-deserving Souldier.

Reas. 7. Neither (seventhly) do I think, that the effects of any of the Vials (which some suppose are poured out)

out,) make good what is said, *Rev. 15.4. For thy judgements are made Manifest.* The place to me hath much more in it, then what followed the Doctrines & writings of *Grostead, Wickliff, Huss, Luther, Melancthon, &c.* or the *Swethen wars*, or the *Parliament in England.* For Gods judgements, notwithstanding what hath been yet done, remain still dark, doubtful, disputeable, &c. especially to the world, wherein his *Judgements* shall be *Manifest* in the effects of the Vials.

As the *Egyptians* under their plagues, though hardened in sin, yet acknowledged the finger of God upon them, *Exo. 8. 19.* So the *followers of the Beast*, when the Vials are poured out, notwithstanding their blaspheming God, and not repenting, to give him glory, shall see the hand of God lifted up, & be ashamed for their envie at his people, *Isa. 26. 11.* So manifest at this time will his judgments be, *2 Tim. 3. 9.* But hitherto the * providentiall appearances & Actings of God have been so darke and hidden, his movings so forward & backward, I mean as to his judgements, that should we begin at *Grostead, Armachan, Luther*, or anywhere else since the rise of the *Beast*, and come down to this time, there hath been very little of Gods Judgements yet Manifested to his own people, much lesse to the Enemie: And hence it is that *Babylon* saith in her heart, *I sit a Queen, and am no widow, & shall see no sorrow, Rev. 18.7.* Yea, hence it is that the Antichristians, in their writings, and ordinarie discourses, doe stiffly maintaine, that Gods judgements have been as manifest, and still are, upon the *witneses*, the *woman* nor Ours, signified in the *wildernesse*, and all parties opposing them, as they are in respect of them. Now howsoever this may be denied, yet hitherto we have not had matter, nor the cause so on our side, as by the judgments of God

Should we in the particulars consider, beginning either at Grostead, Armachan, Luther, &c. or where else, and come down to our own times, very little can be said as to Gods Judgements upon the Antichristians, yet Manifested. Neither did the Swethen wars signify much as to what should be Manifested in the effects of every Vial being poured out.

Truth with time tryed.

against them to put them to silence. But confident I am, the effects of all the Vials shall be such (the 1, 2, 3. as well as the rest) in the manifestation of Gods Judgements against the *great whore* and all her helpers, *that the righteous shall see it and rejoyce, and all iniquitie shall stop her mouth*, Psa. 107. 42.

Reas. 8.

Eighthly: It is said, Rev. 11. 3. *I will give power unto my two witnesses, and they shall Prophecie 1260 days clothed in sackcloth*; neither did they put off their sackcloth till they had finished their Testimony, ver. 7. But these *Angels* which pour out the last plagues (even all 7) have put off their sackcloth, and are clothed with pure and white linen, Rev. 15. 6. hence it must needs follow (if I have any understanding of the glorious prophecies to be fulfilled in the last times) that neither * *waldo, wickliff, Hulse, Luther, &c.* can be meant by any of the 7 *Angels clothed with white linen*. For they never had their sackcloth taken off, but wore it to their graves. What is meant by being clothed with white linen, the Scriptures shew, it was an ensign of honour, which great persons used to weare, their condition and state being changed. Gen. 41. 42. Esth. 8. 15. Pro. 31. 22. Ezek. 16. 10. Psa. 30. 11.

* If any shall object, that Grostead, Armachan, Hulse, Luther, &c. in one respect wore sackcloth, and in another respect had fine linen; I answer, In my opinion, this cannot be: for they never changed their condition, after they were witnesses, but were always sufferers for the truth to their dying day; yea some of them layd down their lives for it.

The truth is, if we take not heed to distinguish between the sackcloth-time of mourning Saints, and the time in which they are clothed with white linen, that is, raised out of the dust, and set with Princes, even with the Princes of his people, Psa. 113. 7, 8. but found these times (which ought to be kept distinct and apart) we shall want an excellent light and helpe, to bring things to their due and proper places. I cannot deny but many learned and godlie men doe carrie up the beginning of the Vials, to *Luther, Melancthon, Zuingle*, and some higher; but withall this they hold, that

Truth with time tried.

I I

that *Luther*, and so the rest, had put off their *sackcloth*, the time of the 1260 *days* being expired, of the 2 witnesses prophesying in *sackcloth*. But to thinke, that any of the *Vials* should be poured out, and the *sackcloth-time* not out, I say, the witnesses not having finished their Testimonie, to expresse my self humble and soberly, I think here is another contradiction: for there cannot be a wearing of *sackcloth* and *fine linen* at one time, and by the same persons. Neither are the *sackcloth-witnesses* against *Babylon*, the *white-linen-Angels* which must pour out the last plagues upon her, until they have finished their Testimony, and after they have been slain stand upon their feet through the Spirit of life from God, entring into them.

The 9. Reason I take from *Rev. 18. 21. And a mighty Angel* tooke up a stone like a great millstone, and cast it into the sea, saying, *Thus with violence shall that great citie Babylon be thrown down, and shall be found no more at all.* If this place belong to the *Vials* (as to me it seems most evident) surely then whatsoever is attributed to *Grostead*, *Armachan*, *Wickliff*, *Husse*, *Luther*, &c. or to the *Swethen* wars, or to the *English Parliament*, &c. is far from the works of the *Angels* which shall pour out the 7 last plagues.

THVS shall *Babylon*, &c. The Comparison especially holds in two things: first, a great millstone in the sea doth not one while sink and another while swim; now is falling, then rising again. *Thus*, that is, when any of the 7 *Angels* pour out their *Vials*, the worke shall so prosper in their hands, as it shall goe still visibly forward, and not be hindred or retarded, by any *Adversary-power* whatsoever: It shall not be now (as hitherto it hath been) one while the enimie hath been sinking, another while rising and swimming; but

* I desire the
Judicious reader
seriously to
consider whether
he conceives
any thing yet
done against the
Kingdom of
the Beast, which
looks like a
Vial. It is true
Gods hand hath
been against it
many ways: But
we are to distinguish
between
common Judgments,
and
Vials filled up
with the wrath
of God: see Isa.
13. 19. Jer. 50.
40. the wrath
is every Vial is
no ordinary
wrath, as I
thinke.

Reas. 10.

where the Vials (whether First, Second, Third, &c.) doe fall, the *Beast* and his party shall be alwaies falling & sinking down to the bottome under them.

Secondly: As *Babylon* shall be always sinking under the *Vials*; so where she is once brought to the bottome, there she shall remain and abide, without recovering her self any more at all. But these things we have not *seen, as the effects of the *Vials* supposed to be poured out. For neither hath her sinking been like a *Millstone*; nor hath she kept at the bottome, being down. But that I have intended at this time to be brief, otherwise I could easily shew, how Interpreters in their application of the effects of Each Vial, taking the subjects of the *Vials* to be either this or that Country, doe make very little of the matter, to what the Spirit of God declares shall be the effects of everie Vial upon the Antichristian Kingdome.

Tenthly: If my judgement fails not, there seemes to follow an absurditie, taking the effects of the *Vials* already poured out, to be as they are understood and applied. The absurditie seemes thus: *When all the Vials are poured out, verie little may be signified or done by them, but Tyranny and Idolatrie in persons and things, over all nations, people and tongues, as before.* To prove this, thus I reason. If after the pouring out of three *Vials* (yea, as some reckon, 4, 5, 6.) what tyranny and Idolatry was suppressed and put down (as the effects of the *Vials*) did rise and spread it selfe again in the same places; Then may the effects of the later *Vials* be so too: That is, what corruptions and abuses are for a while suppressed (as the effects of the *Vials*) the same, whether Tyranny or Idolatrie, may be established againe among the people where formerlie they were put down. If so, then the conclusion will stand good,
* that

Truth with time tryed.

13

* that after all the Vials are poured out, very little may be done or signified; but the cause and interest of Christ, and the condition of Gods people, whether Jews or Gentiles, no better then it was before.

John de la March saith the sixth Vial was poured out upon Euphrates about the year 1632 and so forward. The effect whereof (viz. the drying up of it, appeared first in Scotland, An. 1639. in the sentence of Excommunication against the Hierarchy. Complaint of the false Prophets, pag. 19. By such reckoning we shall have little don by the Vials.

If any shall object, that under the Vials not poured out (as the 4, 5, 6, 7,) the German Empire, the Kingdom of the Beast, the Turkish power, &c. will be broken; I answer, The Question is not what shall be the effects of the later Vials; but being granted that 3 are poured out, and where they fell, what Tyranny and Idolatry soever was for a time put down, (as the effects of such Vials) in the same countries (which were the subjects of the Vials) the former Tyranny & Idolatry were established again: The Question, I say, then is, why the effects of the later Vials may not prove & be as the effects of the former; That is, whatsoever Tyranny and Idolatry shall be suppress (as the effects of the last Vials) the same may be set up againe in the Nations, as it was before in the case of the former Vials; and so in Conclusion all may be poured out, & the times immediately after as corrupt as before.

My 11 Reason why I thinke none of the Vials are yet poured out, is taken from Rev. 15. 8. where it is said, *And the Temple was filled with smoke, from the glorie of God, and from his power; and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.* How this can be fairly applied to the persons whom I have often mentioned, viz. Grostead, Armachan, Wickliff, Luther, the King of Swethen, or our Late Parliament; I see no reason at all for it.

For 1. If there hath been no such Temple yet, filled with smoke from the glory of God (as I beleve there hath not) then consequently none of the 7 Last plagues have been poured out.

But

But 2. Suppose such a Temple 3 or 400 yeers past; Yet how will it appeare, that in all this time, notwithstanding the multitudes which have ever since separated from the false Church, not *one man* of them was able to enter into the Temple?

** I am much unsatisfied that not any of the Vials are yet poured out, in regard I see so little proportion and sameness between the persons who are said to be the Angels, & how the Spirit of God describes the persons and worke.*

a Of this opinion are good men.

b So Mede.

c Thus holds Mayer.

d So thinks John de la March.

3. For the persons who are thought to be the *Angels* already gone out of the Temple with Vials of wrath, give them their due and more too, yet I doubt, if things be duly weighed, whether groundedly it can be proved, I speake as to any of them, that the Temple was * **FILLED** with smoke from the glory of God and from his power.

Lastly, I am something confirmed in my opinion, not onely to observe, how unsureably the matter of the *Vials* is applied to things already done; I say, the disproportion between the one and the other: But what contrarieties and differences there are amongst good men about them. *a* Some think Three are poured out, *b* others say Four; *c* some Five, *d* others Six. Now truly my mind gives me, if such things were past, being of so great concernment, Gods people would not be so divided and lost therein.

Besides, it is my opinion (and I shall ere long give reasons for it) when the time comes, that these Vials shall begin to be poured out, the Lord will set it * home upon the hearts of the Saints, as their worke; and not onely shall they be Spirited and fitted for it, but they shall know by some divine appearance that the set-time is come; now, as his chosen, & called, and

** I Question whether Wick-cliff, Hulse, Luther, &c. or the King of Sweth, or our Parliament, either the*

one in preaching the Gospel, or the other in going forth to war, had it put upon their hearts by the Spirit of God, that what they did was in order to the fulfilling of this Prophecie, that is, they know they were called out of the Temple to poure out such and such of the last plagues upon the Antichristian Kingdome. But I doe not question, when the set-time is come that the Vials indeed must be poured out, but such as shall be the instruments and ministers thereof shall fully know that they are the Angels appointed for that worke.

faith-

faithfull, they must follow the Lamb with golden Vials in their hands. *Rev.* 15.7. & 16.1. & 18.1. *Isa.* 13.3. *Psa.* 50.4,5. *Dan.* 12.10. *Rev.* 17.1.

Howsoever I have thus far declared my self, that none of the *seven last plagues* are poured out, yet I must confesse, considering how in this thing, I dissent from what hath been, and still is the common received opinion of most pious and pretious Saints; I desire to be very humble and sober in my thoughts: and in this regard, I profess in the presence of God, & before the whole Israel of God, that I shall be most willing and thankfull (through the good hand of Christ, assisting me) to receive better light, from the least of the Flock, if I am mistaken about the time. And because *the knowledge of the times*, to wit, when the *Vials* are to take their beginning, is a thing of special concernment; for here if we mistake, we build upon a sandie foundation, and the whole Fabrick is mar'd by it: Besides, the matter of the *Vials* is the main thing, which all waiting Saints at this time are diligently to enquire after, as their **GENERATION-WORKE**. For these and other like considerations, it is my humble request, that whosoever amongst the *Little remnant of the woman*, is not satisfied with these *reasons*, but thinks he can produce stronger Arguments (that some of the *Vials* are poured out,) then those which I have brought, that in the spirit of meeknesse so much may be made known to the *followers of the Lamb*.

And to the end the *Answer* may be the more full and satisfactory to the Saints everywhere, I will here adde a few *Queries*, the which being answered with the *Reasons*, will give the more light to the point in controversie.

First,

Que st. 1. First, If by the *Angel* pouring out the first *Vial*, either *Waldo*, *Wickliff*, *Grostead*, *Armachan*, *Luther*, &c. be meant, who then is the one of the 4 *Beasts* which gave unto the 7 *Angels* the 7 golden *vials*? *Rev.* 15. 7. By the four *Beasts* in the *Revelation*, all Learned and godly Expositors do understand the Ministers & Preachers of the Gospel. If so, how then can they who * deliver over the *Vials* to be poured out by others, be the doers thereof themselves?

Secondly: whereas the 7 last *plagues* are to be poured forth by 7 *Angels*, The *Question* is, whether by each *Angel* a single person be meant, or a number. If a number of persons, then whether all godly, or some (suppose the greater number) shall be taken into the work, which are visibly prophane and wicked, even such as carry the *Marke of the Beast*. It seems by the Scripture that none shall be called to the work of the *Vials*, nor have a hand in the pouring of them out, but * Saints by calling: If so, then how is the 2 or 3 *Vial* applyable to the *Sweden* or *English* wars?

* *Rev.* 15. 6. &
17. 14. & 14. 1.
Isa. 13. 3.
Psa. 102. 18.
Jer. 50. 45.
Rev. 18. 6.

Que st. 3. Thirdly, why should the *Song of Moses* & of the *Lamb*, *Rev.* 15. 3. 4. be carried up to the times before the rising of the witnesses; and the new song, *Rev.* 14. 3. brought down many hundred yeers after? This seems to be, 1. Against the order of the prophetic. 2. The matter of the song, if rightly observed, is not futeable to any time in which the *Beasts* reigned. Neither, lastly, can it be shewed (in my opinion) that ever the Churches of the Saints, since the rise of Antichrist to this day, have had occasion, through any deliverance or Victory, to sing the *Song of Moses* and of the *Lamb*.
I doe not demie but the Lord hath done much for his Church and people in these later times; but it will not therefore follow that he hath given them such victories & deliverances as to sing the song of *Moses*, &c.

Quest. 4. Fourthly, That some of these *Vials* should be poured out in the preaching of the Gospel, by *Wickliff*, *Husse*, *Luther*, &c. Others by Parliaments, Armies, Navies,

Navies, &c. Though it be so taken, yet I do not see any Reason for it: for their opinion to me seems better grounded (I mean as to order) who apply all the *seven last Plagues* either to the ^(a) preaching of the Gospel onely, or onely to temporal Judgments executed by Civil Powers: But to understand one *Viall* poured out in a Spiritual way, another in a Civil way, here I desire proof, as being unsatisfied.

^(a) I would have this thing well consider'd why we should understand in preaching of the gospel Vials & plagues to be poured out.

Fifthly, That the effect of the *first Viall*, whether by *Grostead*, *Armachan*, *Wickliff*, *Luther*, &c. poured out, should no further extend, then to the discovering of some particulars of the grosser sort of Idolatry, as Purgatory, Mass, Penance, Corporal Presence, Praying to Saints, Pilgrimages, Indulgences, &c. with a Reformation of some people from the practice of such Corruptions; Many gross Lyes and Errors of the *Beast*, neither discovered nor reformed at the same time by the persons before named: This I question, because when any *Viall* is poured out, wheresoever it falls, it shall ^(b) break the Kingdome of Antichrist fully and wholly; I say, not some part of it, but extirpate all his Idolatries and Blasphemies root and branch.

Quest. 5.

^(b) That any of the vials should be like a net, which holds some of the greater fish, & lets the lesser goe through the holes, I am not of that opinion, Isa. 13. 9, 16 Ps. 137. 9 neither do I think that any reformation which hath been formerly in Church or State is to be brought under any of the Vials.

The like may be said concerning applying other *Vials*, whether to the Wars of *Germany*, or since here in *England*. The truth is, so much Idolatry and Superstition is unshaken even to this day, where the *Vials* are said to fall (as the subjects of them) as I have ground to think, that nothing yet hath been done futable to the nature and effect of, any *Viall*.

Quest. 6.

Sixthly, whereas it is said *Rev. 15. 8. And the Temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the Temple till the seven plagues of the seven Angels were fulfilled.*

fulfilled. First, If by *Smoke* we understand the wrath of God inflicted upon the Antichristians for their wicked Idolatry, as some do; The question then is, How it can be said, that since the Vials began to be poured out, their darkness and blindness hath been more and greater then before.

But secondly, If by the *Temple filled with Smoke* from the glory of God, &c. the Spirit alludes to the history of the Tabernacle, which in the dedication thereof, was wholly filled with a *Cloud* of the glory of the Lord, so as *Moses* could not enter into it, *Exo.* 40.33.34. And to the history of the Temple, which likewise at the dedication, was filled with the *Cloud* of the glory of God, so as the Priests could not stand to minister, so long as the glory of *Jehovah* filled the house: I say, if the place be thus applied (as most do) and that *filling* to be a testimony and signe of Gods glorious presence and approbation: Then here is signified a pouring out of the Spirit upon the Angels, before they go forth, as tarrying in the Temple (as the Disciples did at *Jerusalem*) untill they should be endued with power from on high, *Luke* 24.49. Indeed this great promise of the Father, concerning the sending of the *Comforter* to teach us all things, and to bring all things to our remembrance, *Joh.* 14.26. is by Saints now prayed for, and waited for even day and night; but as yet that Spirit is not (c) given forth from the glory of God, and from his power: Neither probably shall we receive it, untill the woman be out of the wilderness. *Who is this that cometh out of the Wilderness; like pillars of Smoke perfumed with myrrhe and frankincense; with all powders of the Merchant? Behold his bed, which is Solomons: threescore valiant men are about it, of the valiant of Israel, &c.*

Go forth, O ye daughters of Zion, and behold King Solomon with the Crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart, Song 3.6,7,11.

Seventhly, Whereas upon the opening of the seventh Seal, the first Angel of the seven, which had the seven Trumpets, sounded, Rev. 8.1,7. The question is, Whether (observing order) the first Vial of the seventh is to be poured out, till after the sounding of the first Trumpet? If so, then we are not to begin the Vials until after the rising of the Witnesses; as is manifest Rev. 11. 12,15. Such as think some Vials are poured out, do likewise hold that the (d) seventh Trumpet hath already sounded. But to grant that some Vials are past, and the seventh Trumpet not yet sounded; here ought to be first good consideration, if we will not be children in understanding. That the seventh Trumpet hath not yet sounded, I think it must be granted by all, who hold the Witnesses not risen. But that any of the Vials are to be poured out, till after the sounding of the seventh Trumpet, truly in my opinion, whosoever shall humbly and soberly observe the Prophecie, shall finde little ground to think otherwise. In the dayes of the voyce of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets, Rev. 10.7. Now unless by finishing the mystery, here is meant the pouring out the seven last Plagues, I know not what is to be understood. It is said before, That there should be time no longer, ver. 6. that is, upon the sounding of the last Trumpet, the seven Angels which had the seven last Plagues, should (obeying the heavenly voyce) go their wayes and pour out the Vials of the wrath

Quest. 7.

(d) Brightman holds that the seventh trumpet sounded in the year 1558.

of God upon the earth: and so *no more time*, viz. for the Beast, and the false Prophet, or any other wicked ones to oppress the Lords people, whether Jews or Gentiles.

Quest. 8.

Eighthly, I desire to know, Whether the *seven last Plagues* do not contemporize with the *third Woe*, Rev. 8. 13. If so, then no Vial is yet poured out: For the *third Woe* is not to be, until after the rising of the Witnesses, Rev. 11. 11, 14. Again it is said, *Behold the third Woe cometh quickly*; which is not meant (as I conceive) of shortness of time betwixt this and the former *Woe*, but of a speedy and quick dispatch, as to the great work of God at this time. As if he should say, When this *Woe* comes upon the world (which I take to be no other then the pouring out of all the Vials) it shall be (though sharp, yet short) not for space of time, any way in comparison either to the first or second *Woe*.

And truly, as I have said before, howsoever some good men do give many hundred years to the time of the *Vials*, yet for my part, I think otherwise; and wlt, that after there is a beginning, they shall be all poured out, and the work finished in less then fifty years. *Behold the third Woe cometh quickly.*

Reader, Thou mayest well perceive in framing these Questions, that I expect no Answer from an Adversary, but (if any answer be made) from a friend or brother, one that seeks with the like spirit after the understanding of the times, to know what *Israel* ought to do. And should these *Reasons* upon examination, be found not sufficient to prove the matter for which they are brought; yet I shall have comfort in what I have done, considering what

PUBLICK ADVANTAGE may follow upon this occasion, as to have this *Great Point* the more diligently searcht into. I may well call it a **GREAT POINT**, for I know nothing more necessary for Saints, who desire to follow Christ fully, in the present work of their Generation, then to have clear light and knowledge concerning the *Vials*; that is, *Whether any be past* (as is the common received opinion) *or none of them yet poured out*, according to that small portion which I have in the knowledge of holy things.

That which I see not, teach thou me: If I have done iniquity, I will not offend any more, Job 34.32.

FINIS.

Time with time tried.

FRANK MONTAGUE may follow up-
on this occasion, as to have this Great Point the more
diligently search into. I may well call it a
GREAT POINT, for I know nothing more
necessary for Saints, who desire to follow Christ
fully, in the present work of their Generation, than
to have clear light and knowledge concerning the
Point; that is, whether may be said (as is the common
received opinion) or that of those yet bound out, ac-
cording to that small portion which I have in the
knowledge of holy things.

That which I do not teach thou me: If I have done
nothing, I will not offend any more. Job 34.32.

FINIS.



An Advertisement to the Reader.

After I had sent the former Reasons to the Press, there came this *Answer* to my hands. It is true, I had a long time expected it, but hearing nothing from my Friend about it, I thought good to publish that little by it self, as intending (if I should see a providence in it) to set forth some thing larger upon the *Vials*. Now to have the *Reasons* printed, and to keep the *Answer* by me in secret (though I can truly say, I knew nothing of the *Answer*, till after the *Reasons* were at the Press; yet) to conceal it, it might be judg'd not lovely, and of good report: And therefore I have published the *Answer* (with a short *Reply*) as it came to my hands: Thus.



shall bring out of my poor treasure (which I have received) in answer to your precious lines, Reasons and Quares, which were very seasonable and acceptable to me; and not at all offensive, troublesome or unprofitable to me; although I cannot, as yet, concurre with your Opinion therein.

Answer

Answer to the 1. Reason.

For 1. I see no ground for that opinion which makes the beginning of the pouring out of the Vials to be at the same time with the witnesses rising, and the 144000 mustering upon Mount Sion. And although some godly men say so, that the 144000 and Vials begin together, yet it is no more Argument to me, then that the 1000 years, Rev. 20. are begun (and were begun with Constantine) because some godly men say so. 2. Nor can the order of the matter (in my eye) manage it. For the holy Ghost tells us, in Chap. 15. 1. of another signe, viz. seven Angels: so that it was another distinct from that in Chap.

14. Secundo bñatū vñ mōt gñitōn gñitōn
 15. 1161 i vñ 1161 Reply to the 1. Answ.

Rep. 1. The strength of the Reason lies not in what godly men do say, but in the ground and proof they have for what they say. And here I finde nothing in the Answer why it should not be so.

2. Because two signes, therefore distinct as not to be applied to one time: This will not follow; for in Rev. 12. 1. the Primitive Church is represented unto John by a wonder or signe in heaven; and in ver. 3. there appeared another signe; behold, a great red Dragon, &c. the which later, is taken for the Roman-heathen Emperors, persecuting the said Church at the same time. So Pharaoh in his dreams had two signes, yet not another distinct, for both signified one thing, Gen. 41. 22, 32. But 2. it is called another signe, because that in Chap. 14. respecteth persons more then things; the latter, things more then persons: In the former we have the instruments by whom the Beasts dominion shall be destroyed, in the latter the work it self; that is, how, and in what manner the Judgement written shall be executed. But 3. why should these words (viz. another signe) be understood distinct from that in Chap. 14. seeing in that Chapter there is no mention made

made of any signe : More probably therefore they should be carried back to *Rev. 12. 1.* as another, or distinct from that *signe*; there being no other that I know.

Answ. And as some say, I do think he brings there exegetically, with what *Chap. 11. & 12. & 13. & 14.* mention but darkly and closely, of the plagues which shall come upon the Beasts dominion gradually by the two witnesses : and so the order and place of *Chap. 15 & 16* is at *Rev. 11. 6.* where the two witnesses smite the earth with plagues, according to *Chap. 16. 1, 2.* Pour out your Vials on the earth : and so *Rev. 11. 6.* they turn waters into blood ; according to *Chap. 16. 3, 4.* the rivers and fountains of waters become blood ; and this was before the Resurrection or Slaughter. So that both our Grounds and Order seem good : for what can these plagues where-with the two witnesses smite the Antichristian earth and waters, be, but Vials, and the last plagues which are to fall upon the Beasts dominion ?

Repl. First, I think the Prophecies of this Book are the more dark to us, through our mis-placing of things, and carrying them disorderly forward and backward, whereas the holy Ghost keeps a better Method. For thus in brief I take it : The witnesses being treated of, *Chap. 11.* and the wilderness-state of the woman, *Chap. 12.* he proceeds to the Tyranny and Idolatry of the Beast, *Chap. 13.* and so ends the whole History, or Acts, of the two witnesses, Woman, and Beast, viz. as to the 42 months or 1260 days. What follows from the beginning of *Chap. 14.* they are things afterwards to come to pass : that is, The witnesses being risen, and the woman out of the wilderness, in the 144000 standing with the Lamb on mount Sion, *Chap. 14.* the Lord now will send forth the Rod of his strength out of Sion, *Chap. 15 & 16.* But because the carrying on of this great work cannot be without understanding the Prophecies of the last time ; hence, *Chap. 17.* one of the seven Angels

which had the Vials, shews unto John (representing the Church near the time of the end) the judgement of the great whore: signifying, that these mighty ones whom the Lord hath called for his anger, shall have it not onely in their hearts to fulfil his will; but what they do, shall be knowingly in order thereunto: see Rev. 21. 9, 10. & 22. 8. Then follows, Chap. 18. the total and final desolation of the Beasts dominion, fuller and clearer than before: for which, Chap. 19. there is Hallelujah, salvation, and glory, and honour, and power, given unto the Lord our God. Thus it is a continued History, without breach of order: onely something concerning the last Vial, Chap. 14. 19, 20. and the Armageddon-battel, Chap. 16. is the same with Chap. 19. 11, 12, 13, &c.

2. As I see no order in taking the sackcloth-witnesses, Rev. 11. to be any of the seven Angels, Chap. 15. so likewise, what you say for it, to me seems no Ground at all; as, smiting the earth, turning waters into blood, &c. For the Witnesses before their rising poured out no plagues upon the Earth, Sea, Fountains, &c. what they did, was no other then did the Prophets of old, who pronounced, indeed, several judgements against the Nations: The burden of the Lord upon Babylon, Egypt, Damascus, Nineveh, &c. and in this sence were set over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, &c. Jer. 1. 10. No, to take the wine-cup of fury from the hand of the Lord, and to cause all Nations to drink it, Jer. 25. but in this they were no Vial-Angels; as to the execution of any temporal and real plagues. So the sack-cloth-witnesses, in smiting the earth, what did they? they prophesied against many peoples, and nations, and tongues, and kings: Rev. 21. 9, 10, 11. In this way I confess they poured out Vials, smote the earth, turned waters into blood, &c. but not otherwise.

I might

I might adde, how *Jerusalem* (her Walls, Temple, Sacrifices, People, &c.) was smitten, and turned into blood, as by *Nebuchad-nezzar*, so by the Prophets too. Now we all know, this was not done neither at one time, nor alike: what the later did, was by mouth, prophetically; what the other did, was by hand, as making good the word of the Lord in the mouth of his Prophets. So *Jaasha* King of *Israel*, at the Prophet's bidding, took arrows and smote on the ground, 2 *Kings* 13. 17, 18. here was a smiting of the *Syrians*, and victory over them: yet so, as differing far, from the Plagues and Vials afterwards poured out. For Application, thus: The *Sackcloth-witnesses* smite the earth, and have power over waters to turn them into blood: but observe the place; this is done in the days of their prophecie, *Rev.* 11. 6. evidently shewing, that what they did was by prophecie, expressed a little before, *Chap.* 10. 11. that is, they foretold the fall of *Babylon*, *Popes*, *Cardinals*, *Bishops*, *Priests*, *Tythes*, *Masse*, and the rest of her Fornications: but here was no execution of the last plagues; that was left for others to do afterward; viz. seven Angels come out of the Temple, &c. *Rev.* 15.

But again, should I grant (which I do not) that the smiting of the earth, and turning waters into blood, *Rev.* 11. is for the matter and manner alike with *Rev.* 16. 2, 3, 4. yet this would not prove the same to be all one, in reference either of the Instruments or Time. They were Plagues and Vials which were poured out upon the old world, *Sodom*, *Egypt*, &c. yet we all know, they are things distinct and apart. But to come nearer, in *Rev.* 8. 8. it is said, *The third part of the sea became blood*: are the *sackcloth-witnesses* here the instruments? Howsoever I do not think there lies much weight meerly in words and phrases, yet it is much better (in my understanding) to refer the Acts of the *sackcloth-witnesses*, viz. *turning waters into*

blood, &c. as the effects of the *Trumpets*, rather than of the *Vials*.

I have been the larger in this Point, because the main Ground which the *Answerer* and others have, in holding the *Sackcloth-witnesses* and *Vial-Angel* all one; it is, for that in *Rev. 11.6.* mention is made of *turning waters into blood*, and *smiting the earth*; and something like it (for it is but something, and very little, as I shall shew afterward) expressed, *Chap. 16.2, 3, 4.* Now truly, in my apprehension, the Foundation is too weak to lay so much weight upon it.

Lastly, that the *earth* is *smitten*, and *waters turned into blood*, by *Waldo*, *Grosted*, *Armachan*, *Wickliff*, *Huss*, *Luther*, &c. preaching the Word of Truth, and so pouring out a *Vial*; and other *Vials* are poured out by Civil Powers, in their Armies, Navies, &c. this is more, I think, than is in the text. For if the *Vials* are fill'd with the Gospel of the Kingdom, then I say there is no War in them; if War, then no Gospel: to take them both ways, that cannot be.

Ans. 3. Besides, if so be (as you say) that *Chap. 15. & 16.* begin with the full harvest and vintage mentioned *Chap. 14. vers. 15*, &c. then methinks you do not make the *Vials* and the 144000 in *vers. 1, 2.* to contemporize (which is your judgement) because the 144000 in the former part of the Chapter, are up before the full harvest or vintage of the whole earth, mentioned in this later part of the Chapter: and the first, second, and third *Angels* have work to do, between the rise of the 144000 and the harvest of the earth ripe. But the *Vials* are begun before the harvest of the whole earth: so that this Exposition cannot be the order of the holy Ghost, in my judgement.

Repl. I confess, the Truth brings forth no Absurdity or Contradiction; neither do I see how any such thing can be fairly concluded from the Reason.

For

For 1. I finde not in the Reason, where it is said that the 144000 do contemporize with the *Harvest* and *Vintage*. But 2. Let it be so; yet here will follow no Contradiction: for though, in a sense, a man may be said to be before his work, as making himself fit and ready for it; yet may he and his work be together. That the 144000 may be risen before the *harvest of the earth* is ripe; I say, suppose this, (though I hold it not) yet may the 144000 contemporize with the *harvest*, as being the Reapers thereof.

2. That *three Angels* have work to do between the rise of the 144000 and the *harvest*; to this I say, 1. The *Angels* are of the number of the 144000; for that is a Type of the Lords whole host mustered against *Babylon*. 2. For the work there, of the three *Angels*, it belongs to the *Harvest* (as part of it) now ready to be reap'd. Compare *Rev.* 18.4. *Deut.* 20.10, 11, 12.

3. The Scripture will warrant us to say, that the *Harvest of the earth* was ripe at the rising of the *Witnesses*. When the *four hundred yeers* were expired, which the Lord speaks of unto *Abraham*, *Gen.* 15.13. the *iniquity of the Amorites* was then full: so the *fourty and two months* being out, the *Beasts dominion* is ripe. As a field of Corn is not cut down as soon as it is ripe, neither is it cut down all together, but by degrees: so *Babylon*, though ripe at the rising of the *Witnesses*, (the *fourty and two months* of her reign being ended) nevertheless, as the *Beasts dominion* shall not be destroyed all at one time, so there will be some preparation to the work, (as *Rev.* 14.6, 7, 8, 9. and 18.1, 2, 3, 4.) as well as the execution of it. True it is, if we consider the times of *Waldo*, *Wickliff*, *Grostead*, *Arma- chan*, &c. the *harvest* then was not ripe, and therefore they could not be any of the *seven Angels*, *Rev.* 15. for the whole dominion of the *Beast* must be ripe, before any of the *seven last plagues* will be poured out. Answ.

Ans^w. 4. Moreover, if this your interpretation were the genuine sense, I suppose every *Vial* would be an universal *Vial*, as on the whole earth: but it is very apparent, that every *Vial* is not an universal *Vial*, nor any, until the Armageddon-day. And therefore some think, (upon good grounds) this in Rev. 14. 14. of the harvest of the whole earth, and that of the Armageddon; Rev. 19. contemporize.

Repl. 1. If any such thing may be infer'd from the Reason, it is otherwise then I hold; for I hold the contrary. Indeed, this I have said, and am still of the opinion: 1. Though no *Vial* be universal, yet wheresoever any falls, (whether first, second, third, &c.) the effects thereof shall be such, on the subject where it is poured, that whatsoever Idolatry and Tyranny is thereby suppress'd and put down, the same shall be there no more.

2. Though I think no *Vial* universal, yet this I think, that by *earth*, Rev. 16. 2. is not meant the grosser parts of Popery, viz. Masses, Pilgrimages, Indulgences, Transubstantiation, praying to Saints, &c. the word *earth* is often used in this Book, and elsewhere; but never, to my knowledge, is it taken in such a sense, viz. for half, or part of the whole. And therefore, as I said, though no *Vial* be universal, (as extending everywhere and in all places) yet in some sort universal, that is, wheresoever any *Vial* falls, not onely there shall the grosser and greater parts of Idolatry be destroyed, but the finer and lesser, (as some call it) that is, all the fornications of the Whore, root and branch. As for the present, I see nothing yet, that looks like a *Vial*. We may take up our complaint in the Prophet's words: *Like as a woman with childe, that draweth near the time of her delivery, is in pain, and cryeth out in her pangs: so have we been in thy sight, O Lord: we have been with childe, we have been in pain; we have as it were brought forth wind: we have not wrought any deliverance in the earth, neither have the*

the inhabitants of the world fallen. *Isai.* 26. 17, 18.

3. That some think the harvest of the whole earth, *Rev.* 14. 14. and that of *Armageddon*, *Rev.* 19. contemporize; it is true: but that it is (as you say) upon good ground, this I question: For the holy Ghost there, makes a plain distinction between the harvest and the vintage; and the former to be meant of the Beasts dominion, which shall perish under the five first Vials; the later, which begins at *vers.* 17. belongs to the *Armageddon-battel*, *Rev.* 19. and falls under the seventh Vial, and part of the sixth.

Ans. 5. And lastly, I think there is a mistake in what you say in the margin, that the 144000 are the Angels of the Vials, seeing the holy Ghost speaks of them besides, as the remnant of the womans seed, *Rev.* 12. ult. and the called, faithful, and chosen, *Rev.* 17. 15. (who I know shall go along with the execution, and serve in it) but he speaks in the singular number of Angel to every Vial, and never above two, as in the third Vial. So that I neither incline to the two Witnesses, as I said before, with whom the remnant go along, and to whom the power of the plagues is given as oft as they will, *Rev.* 11. 6.

Repl. First, (as I said even now) I take the 144000 to be an Universal Type, representing the persons of all the Saints, who after the rising of the Witnesses shall follow the Lamb in executing the vengeance of the Lord, and the vengeance of his Temple upon *Babylon*, the people whom he shall create for his praise, *Psal.* 102. 18. that is, the Angels, *Chap.* 14. & 15. & 16. So the called, chosen and faithful, *Chap.* 17. 14. and the Angel, *Chap.* 18. 1, 2, &c. it is the same number that were sealed, *Chap.* 6. 4. and why not the like significant Type?

2. If I do not mistake you, the remnant of the womans seed, and the one hundred forty and four thousand, you make to be all one: But to this I agree not: for, 1. The War in *Rev.* 12. ult. is the Dragon's; this, the Lamb's. 2. There, he

he first fights ; but here, others begin with him. 3. That *War* seems to be before the *rising* of the *Witnesses* : The *Dragon* not prevailing against the *woman in the wilderness*, falls upon her *seed*, nearer home ; a *remnant*, which did not at all flie into the wilderness ; the *woman* being weak, (and therefore call'd the *weaker vessel*, 1 Pet. 3. 7.) and unable to make resistance against the *Dragons* wrath in the *Beast*, seeks by flight to save her self : But the *remnant of her seed*, that is, a generation after, through providence have opportunity and advantage to withstand him, without escaping in such a way. And this war of the *Dragon* with the *remnant of the womans seed*, Rev. 12. ult. may probably have some reference to the *Sweeten wars* in *Germany* ; so unto *ours*, and to the *Civil wars* in *France*, the *Netherlands*, &c.

But 3. I do not well know what you mean, by saying *The holy Ghost speaks in the singular number, of Angel, to every Vial, &c.* Do you mean, that the 144000 cannot be the *Angels*, Chap. 16. because the number is too great ? If you understand (as I think you do) by the *first Angel*, all the *Witnesses* from *Waldo* to *Luther*, it will exceed by far the number here. Besides, though I hold the *seven Angels* to be a part of that *company* ; yet I do not say the *seven Angels* are the whole number, much less that every *Angel* takes in the *one hundred forty and four thousand*.

Lastly, whereas you say, *I rather incline to the two Witnesses, &c.* for my part, I think, if their persons, work, and time, be duely weighed by you, your inclination will be some other way.

Ans. 1. *The preaching of the Gospel is* (as you say) *very sweet* ; and yet, for all that, *very bitter*, and full of *plague*, in the effects thereof, to the enemies of *Christ* : for so was *Christs* own preaching a great plague to the *Pharisees*, *Rulers*, and *Jews*. Now we say, *The effects thereof were plagues to the Popish earthlings*,

lings, in Grosted's, wickliff's, waldo's, Hus and Luther's time, and made them rage, fret, storm, burn, and break out into filthy ulcers, diseases and distempers; and so there fell upon them a real and proper plague under this Vial: and God's wrath upon them, was so eminently seen, that Bellarmine himself says, That ever since Luther, and those Men preached the Pope to be Antichrist, their Church decreased, and many fell from it.

Repl. 1. It gives cause of suspicion, That a Text is wrested, when it is alone, and hath not another to help it: as I said before, by *Earth*, Rev. 16.2. to understand the grosser part of Popery; I question, whether such an Exposition can be confirmed by the mouth of two or three Witnesses. So here, if this Text by Consequences and Effects prove the Cause, it stands alone, (by it self) for ought I know. The Text saith, *And I saw another sign in heaven, great and marvellous, seven Angels having the seven last plagues: for in them is filled up the wrath of God*, Rev. 15.1. Not one word here of Effects, but what is in the Vials, to be wrath; full of the wrath of God. No Gospel so much as named.

2. Howsoever I grant, (as being most true) it is possible for men in the hearing of the Word, to be thereby more wicked and vile, than they were before; yet the Word is no Vial of wrath, neither are the Publishers, Angels of Vials of wrath: the Cause is not in the Word, nor in the Angels; but by accident: as when purblind people come forth into the Sun, their sight is hereby darker, and more obscure, not that the Sun is the cause, but the cause and fault is in themselves.

That the Pharisees, Rulers and Jews; so the Popish Earthlings in hearing the Word, by accident, were blinded; it's true: but to conclude therefore, (as it must be so, or it's nothing to the matter) That either Christ, Grosted, wickliff,

Waldo, Luther, &c. were Angels of wrath, and it was the wrath of God which they poured out of their *Vials*; Here I hope, men will be rather sober than rash. True it is, *Mr. Tilling.* saith, *The matter of each Vial is pure wrath; yea, full wrath,* as Chap. 15. 1, 7. Chap. 16. 1. Then I say, No *Vial* is poured out in preaching the Doctrines of Christ: for the matter of the Gospel is not pure and full wrath.

3. That the *Popish Earthlings* through the preaching of *Grosted, Wickliff, Waldo, Luther, &c.* did rage, fret, storm; broke out into filthy ulcers, &c. it being nothing to the matter, I leave it. Howbeit, I could say much against it, as it is applied: but let the effects of their preaching be as you say, yet this proves no *Vial*; For 1. there was preaching and writing against the *Popish Earthlings*, long before any of them, even from the first rise of the *Beast*, with the like effects. Consequently then, the *Vials* must take their beginning from the first rising of the *Beast*. 2. Such effects of preaching belongs not to the *Vials*. If we bring *Waldo, Grosted, Wickliff, Luther, &c.* to the *Trumpets*, here we shall finde some sutableness and accord, as to the Time, Persons, Work and Effects.

4. It was no wrath of a *Vial*, that *Bellarmino* either saw or spoke of: for when the time comes, that these *Vials* shall be poured out, the Priests (whether in *Rome* or *England*) will have little leasure or heart to write Books against the Interest and Cause of Christ, (or ought else in that kinde) but study rather how to escape the consuming fire every way about them, *Rev.* 18. 15, 16. *Isa.* 13. 7, 8. *Jer.* 50. 46.

Ans. 2. Secondly, we assent to you also, that those good men before mentioned, did eat up the Book, and prophesie, as *Rev.* 10. 8, 9, 10, 11. before or against many Peoples, Kings and Nations. Now the eating of the Book and prophesying, was the preparing of it; but when it was opened, then the *Vials*

Vials come out, and so executed God's wrath upon that Generation; so that both these will stand together, viz. the prophesying, and the plaguing them; as the effects of their prophesying: for all the Angels of the Vials must eat the Book.

Rep. What is meant by their prophesying, I have shewed before: Now there is something here, which I do not well understand.

1. How eating the Book and prophesying, should be before the Book is open. I think rather, the Book must be opened first, and prophesying follows after, *Act.* 8. 30, 31. *Ephes.* 4. 10, 11.

Neither 2. do I know the distinction between prophesying as preparing, then opening the Book for the Vials to come out. As for *Waldo, Wickliff, Luther, &c.* they had no Vials of wrath, nor did they prepare any such thing for the Nations: they neither intended nor desired mens destruction, but rather their peace, health, life and salvation in Jesus Christ. It is true, the Angels of the 7 last plagues, will come out to execute God's wrath: this I say will be their work, for to make way for the everlasting Gospel to be preached, unto every Nation, and Kindred, and Tongue, and People; a work altogether different from the *Witnesses prophesying in sackcloth.*

3. If all the Angels of the Vials must eat the Book, it will hardly be proved, whether some who are held to be the Angels, did ever eat that Book: for if the Tree be known by the Fruit, they were so far from eating it, as that they were visible and protest persecutors of such as in truth did eat the same.

Lastly, Howsoever I believe that all the Angels of the Vials shall be wonderfully enlightned with the knowledge of the times, as to see their works and movings plainly before them, far beyond what either *Waldo, Wickliff, Armachan, Huss, Luther, &c.* had; yet that eating of the Book,

Rev. 10. 9, 10. is another thing, then properly to be applied to any *Angels of the Vials*.

Ans^r. It is not preaching alone, or the ministerial witness only, that plagued them; but the magistralical also; who joyned with the ministerial in every Generation: so that the 2 witnesses were together in their effects or plagues that fell upon them. And therefore your second Reason in my Opinion is somewhat uncertain, and upon a mistaken Ground or Principal.

Repl. 1. There is nothing in this Answer, (should it be all granted) to the matter. For though Ministers and Magistrates joyn together against the power of the Beast, it doth not follow, therefore together they pour out any one of the last plagues.

2. Should I follow you, and begin at *Waldo*, and so downward to our times, I could shew you (if need were) not in every Generation did the magistralical and ministerial witnesses joyn together. For in several Ages the faithful Servants of Christ had no aid or succour from the civil Powers at all, much less helped them to plague the Whore.

3. For some of those *Vials* (which you apply) as poured out by the ministerial and magistralical witnesses joyned together. I think they were rather the actions of the Antichristians themselves, one plaguing another, for worldly and base respects.

Lastly, It is a great mistake (I think) to make worldly employment (as wars and fighting the Enemy) a work of the sackcloth-witnesses; for their work is prophesying, neither do they smite the Beast's Dominion any other way than spiritually, though it do concern civil things. There are many wayes to hold forth a witness and Testimony for Jesus Christ: but for that place in Rev. 11. 3, 6. it takes in no magistralical witness, if the thing be merely civil: And this is plain in the very Text, *They shall prophesie 1260 dayes. Again, In the dayes of their prophesie, &c.*

And here it will not be amiss to declare briefly my Opinion concerning the 2 witnesses, Rev. 11. *The witnesses I take to be a Generation-Confession or Testimony in the behalf of Christ, against the Idolatries and Blasphemies of the Beast, and all his Helpers, during the time of the 42 months. I call it first a Confession, to distinguish a Testimony from a Truth. A man may profess and practise many excellent and eminent Truths, and yet not have the Testimony of Jesus, Rev. 12. 17. for this consisteth in declaring against the evils of persons and things. Secondly, I call it a Generation-witness, because it must be proper to a man's own time, viz. as to own what is of God, then opposed and persecuted; and what is of the Dragon and Beast, countenanced, commanded, authorized, then to testify against it: and if we do not this, we are no Generation-Confessors, or Witnesses. I say, whatsoever Truth, otherwise, we acknowledge, it is not to the matter, Rev. 11. Joh. 1. 7, 8. Act. 1. 8. & 4. 19, 20. & 13. 31. & 8. 25. & 18. 5. & 23. 11. 1 Tim. 6. 3. Rev. 1. 2, 9. & 6. 9. As a Souldier, if he see the Enemy dead at his foot, will not stand cutting and hacking of him; but leaving him, follows and fights the standing Enemy: so to declare against Idolatry and Tyranny which is already put down (and nothing else;) this is not Souldier-like, and as becomes a brave Champion of Christ: it must be (to be a Witness indeed) the living and standing abominations of our present time, which we must boldly and openly testify against.*

Again, they are said to be two Witnesses, not in reference to Magistracy and Ministry; but two, as to the things either witnessed for or against; that is, as being comprised in two heads, (neither more nor less:) 1. Ecclesiastical, or Spiritual; 2. Civil, or Secular.

Now whereas neer or toward the end of the 1260 days, this two-fold Witness shall rise and speak out with more clear-

clearness, and in the Demonstration of the Spirit, and of power, then before ; suddenly and strangely it shall be slain : which *slaying* I take to be no other way, then in the *Testimony* ; that is, *Christ's witness*, so high and eminent before, is knock'd in the head. In some, it is *slain* through Preferment, Honour, great Places : In others, through a Base spirit, and Fear of sufferings : In others, through Bonds and Imprisonment : In some, through Hypocrisie, Apostacie, and a fearful Departing from God. So that the *Witnesses* relate not to the persons of men, (for the person may live, though his Witness be slain) neither to any Office or Calling, (whether Magistracie or Ministry) but meant of a *Generation-testimony* for Truth and Righteousness, against all Ungodliness and Unrighteousness of men.

Answer to the third Reason.

To your third Reason, the integral of which lies in the marginal Question, what reason there is, to begin there, as you say, and not after nor before ; I answer, 1. Because, till then, the Beast was not grown full enough for the Vials : but then he was at a full growth, and all the world wondered after him.

Repl. 1. Here again you are much mistaken, to think that the Beast was grown full enough for the Vials, in the times of Waldo, Wickliff, Huss, Luther, &c. For he comes not to his growth for the Vials, till the time of his reign be expired, that is, the *fourty and two months*. The sins of the *Amorites*, no doubt, were many and great, in *Abraham's* time ; yet not grown full enough for the Vials, till the *four hundred years* were expired, *Gen. 15. 13, 16*. To make the inquiry either of a Person or State full, the time must run out which God hath appointed.

Hence then I might frame this Argument :

Till the Beast be grown full for the Vials, they are not to be poured out upon him. (So you.)

But

But till the forty and two months are expired, the Beast is not grown full enough for the Vials. (So the Scripture.)

Therefore none of the Vials are to be poured out upon the Beast till the forty and two months are expired.

But 2. had you said that the Beast in *Waldo's* or *Luther's* time, was grown full enough, as to be discovered and known to be the Beast; therein I would agree with you: but begin else where you will, (for it is all one) whether at *Waldo* or *Luther*, or four hundred years before either of them, the Beast might be said to be grown full enough for the Vials; the time onely excepted, which is the main thing.

Ans. 2. *Because then (and not before or after) the gross earth of Papacie, in all manner of filthy trash, &c. appeared in height eminently, and most universally, as the adequate subject of the first Vial.*

Repl. 1. I have once or twice touch'd this wrest-interpretation; and the rather, lest we should fall into the fault of our fore-fathers, who, because Errours for a while had pass'd currant from hand to hand, at length believed them, without any tryal. That by *earth*, Rev. 16. 2. should be meant the grosser parts of *Popery*, truly in my opinion, it is as weakly gathered from that place, as a thing can be. For among the several acceptations of the word (*earth*) in Scripture, not one will be found to second such a fence. It is no good way, to have the Scriptures follow things; but rather, let things follow the Scriptures. Because we see, by the preaching of *Waldo*, *Wickliff*, *Armachan*, *Huss*, *Luther*, &c. nothing fell, but a little of the grosser part of *Popery*; therefore we must expound *earth* to be that grosser part of *Popery*: this is not to give pre-eminence to the Scriptures; but, on the other hand, when the Word hath its latitude, fulness, perfection; to apply then what is futable and agreeable to that, this is to give honour to whom honour is due.

But

But 2. and to come nearer to the Answer : *Then* (say you) *and not before or after*. Truly I think ; this will not appear so, in either of your ways ; though by *earth* we should understand the *grosser parts of Popery*.

For 1. The *grosser part of Popery* appeared in height, eminently and universally, some hundred years even before *Waldo*, (yea, and witnessed against) as in his time, though not so publickly, boldly, and clearly opposed, as then. 2. Neither did the *good men* you mention, put down the *grosser part of Popery* ; it remained in most places in height, eminently and universally, as before. It is, in my opinion, a strange fence, that by *earth* should be meant the *grosser part of Popery*, as the adequate subject of the first *Vial* ; and *Waldo*, *Wickliff*, *Armachan*, *Grosted*, *Huss*, *Luther*, &c. the Angel of it ; and yet the *earth* (the adequate subject of the *Vial*) not touch'd in most places, as to the destroying and rooting of it up. 3. To say, *Nor after*, I may say, *what meaneth then the bleating of the sheep?* &c. Is there not, in *Rome*, *Italy*, *France*, *Spain*, *Germany*, *Poland*, &c. as much of this gross *earth*, as was in *Waldo's* or *Luther's* time ?

Ans. 3. *Because then* (and not before or after) were the effects of the first *Vial*, viz. *plague-sores*, *burning*, *broyling*, *raging ulcers*, *breaking out*, and begun to appear.

Repl. To let pass what is supposed, but not proved, viz. that the *Sackcloth-witnesses* are *Vial-angels* ; the *plague-sores*, *burning*, *broyling*, &c. *Rev. 16. 2.* the effects of *Waldo's* and *Luther's* preaching : I say, The *Beast* raged, and had such sores and boils upon him, (as you speak of) many hundred years before their times ; occasioned by other *Witnesses*, who spake boldly against the *Tyranny* and *Idolatry* of the *See of Rome*. I could name many who suffered for their faithful Testimony this way. 2. The *Brownists*, *Anabaptists*, *Non-conformists*, &c. (as they are call'd) by their

their Doctrines and Practices; *note the earth*, (as you understand) more eminently and effectually then either *Waldo* or *Luther* did; and yet these came forth after them. And, to speak the truth, to begin the *Vials* at these men, it hath more shew of something like a *Vial*, then the other. For, to bring in *Grosted* and *Armachan*, and such men, as *Angels* clothed in pure and fine linen, and having their breasts girded with golden girdles; the oddes and disparity (in my opinion) is too great as once to be named.

Ans. 4. Because till then, the seventh part of the sixth Trumpet, or the plagues by the hands of the *Turks*, (Rev. 9. 14, 15, 16, &c. the four *Angels* loosed from the river *Euphrates*) were executing upon the *Papists*; so that these last plagues began not before: and that they began not after, I suppose the effects of *Grosted*, *Armachan*, *Waldo*, (whom we exclude not) *Wickliff*'s, *Husse*'s, *Luther*'s preaching, easily prove. That is a mistake, to think we leave out *Waldo*, or the witnesses of his time, seeing we apply it not to persons, but to witnesses. And seeing the earth (the subject of this first *Vial*) was so universal, viz. in all carnal Christendom, &c.

Repl. 1. In saying, that *Waldo*, *Wickliff*, *Armachan*, &c. began the *Vials* under part of the sixth Trumpet, you quite lose the matter so much pleaded for; because the *Vials* begin not till the beginning of the seventh Trumpet, as the Trumpets begin not till the opening of the seventh Seal, Rev. 8. 1, 2, 3. So then, according to the time which you apply them to, they may be *Angels* (and indeed, I think so they were) of the Trumpets, but not *Angels* of the seven last plagues.

2. I do not see what Ground there is, in the least, to take the beginning of the *Vials* from the *Turks* executing plagues upon the *Papists*: for the *Papists* were plagued by them, both before *Waldo*'s time, and long after. Besides, for the four *Angels* loosed from the river *Euphrates*, though I

consent with you, that the *Saracens* and *Turks* are there meant; yet to what time the place should be applied, it is doubtful. *Brightman* refers it to the rise of the *Ottoman Empire*, about the year 1300: and gathers, that the power of the *Turks* shall continue to the year 1696, and then finally be broken. *Mede* thinks the *four Angels* signify so many *Sultans* or *Kingdoms* into which the *Turks* were divided, when first having passed over *Euphrates*, they had spread themselves into the neighbouring Coasts of *Asia* and *Syria*, about the year 1080. Others ascend higher, even to *Mahumet* himself, the first Author of the Eastern Impieties and Blasphemies, about anno 620. So *Bublinger*, *Illiricus*, *Pareus*, *Mayer*, &c. And, in my opinion, they have the better ground who take it thus: which was many hundred years before *Waldo's* time.

Lastly, whereas you say, *It is a mistake, to think we leave out Waldo, or the Witnesses of his time, seeing we apply it not to Persons, but to Witnesses*: First, then, here you differ from *Mr Tilling*, who saith expressly, *The times of Wickliff, Huss, the Waldenses and Albigenes, could not be any part of this Vial*; and therefore strictly begins at *Luther*. 2. Seeing the *Witnesses* were to prophesie in *Sackcloth* 1260 days, (the whole time of the *Beast's* reign) I see no reason (according to your opinion) why any of the *Witnesses* should be left out; but to begin in the *Vials* at the beginning of the 1260 days, with the first *Witnesses*.

Answer to the fourth Reason.

There is (I conceive) considerable reason to allow more time to the first *Vial* then to the last, for their pouring out; seeing first, every true *motus est velocior in fine*.

Repl. 1. This Answer is two ways defective. For, 1. The Question is not, Why more time is allowed to the first; but, Why more to the first, then to the six other *Vials*. 2. Neither is the Question simply about the time,

time, but why *four* or *five hundred* years are allowed to the first Vial, and not *one hundred* to all the rest.

2. For the Rule which you bring from a Natural Cause, as it proves nothing in things Spiritual and Divine, so it is not rationally true, as you apply it. For suppose seven men shoot one after another, (or together) it will not follow, that his Arrow which went out last, flies faster and swifter then the first. It is true, as every Arrow comes nearer the Centre, so the motion may be said to be the speedier. These *seven Angels* are distinct; they have not one motion: and therefore if any thing may be gathered from that Rule, it is applicable onely to each Vial, as a part and independent.

Ans^r. 2. *Seeing the subject of the first Vial, viz. the earth, was so universal, and took up so much ground at that day.*

Repl. Not to repeat things over and over, how ungroundedly (in my opinion) the first Vial is interpreted; I say, 1. By *earth*, Rev. 16.2. to understand it universal, is against the Text. True it is, vers. 1. *earth* there is universal; but as the subjects of the other Vials, viz. *sea, fountains, sun, the Throne of the Beast, Euphrates*, are not universal, but limited: so *earth*, Rev. 16.2. is not universal, but restrained to a particular subject. 2. Be it granted, (though it is not so) that the *earth* is universal; yet I see no reason therefore to conclude, that it must take up so much time, viz. three or four hundred years more then the other Vials: especially considering, 1. That the subject of the first Vial is onely the grosser part of Popery, the lesser part, and so the easier and sooner to be smitten. Then 2. The last Vials contain the whole affairs of the *Jews*; a thing more universal, and for importance far beyond the first, as it is applied.

Lastly, to take the *earth* for the grosser part of Popery, and universal; seeing since the first Vial began to be

poured forth, there are past four or five hundred years, and this *earth* notwithstanding in most places yet un-
touch'd; there may be allowed as much time more, (*viz.*
four or five hundred years) before by the effects it may
prove to be a Vial.

Ans. 3. *Seeing the effects of the first Vial arose in a different manner from the following, namely, ex sc.* as the Greek intimates, the ulcers arising out of their own bodies, were the subjects of this first Vial; whereas the effects of the following Vials, were from others; theirs from within, them from without. Now the subsequent Vials must needs be with quicker dispatch than this Vial, because a sore or ulcer is rising by degrees to a head or perfection, and so takes up a long time; whereas the cutting off with the sword, and by other hands, &c. makes a quicker work and end of it.

Repl. Not knowing where the strength of this Answer lies, it is possible I may not hit it. Howsoever,

1. Though the holy Ghost, speaking of the effects of the first Vial, mentioneth a noysom and grievous sore, (or, as the Greek reads, *evil and wicked*) alluding to the sixth plague of Egypt, Exod. 9. 10. yet I think this is not to be taken in the letter, but metaphorically; and so the application impertinent and improper. Some indeed expound the sores to be the Neapolitan disease that came upon the Beasts warriours, Anno 1494. But the Answerer (I know) doth not take it so.

2. Should I grant the Comparison, *viz.* between a sore rising by degrees, &c. and cutting off with the sword; yet I do not see, that therefore the subsequent Vials must needs be with quicker dispatch than the first. For, 1. My opinion is, that the effects of every Vial, will be cutting off by the sword; and so all alike, as to the matter and kinde of plagues; though as to persons and things, more may be cut off under one Vial, then under another. 2. Neither is the comparison

son always true : for a Plague-fore may assoon dispatch a man, as the sword ; and without taking up longer time.

Ans. 5. *Another Reason is, the want of the measure of the Spirit of life in the first and second Vials, which is given to them that execute the last. Now the more Spirit, the more speed. So that it must needs be, that more time is allowed for the pouring out of the first, then of the last, according as the Spirit from on high, in a more greater measure.*

Repl. 1. It was a great fault, which is charged on some of the Spies, that they brought up an evil report of the Land which they had searched, unto the children of *Israel*, *Num. 13. 32.* I think there is more here, then is meet, imputed to the *first Angels*, as if the work in their hands would go the slower and harder on, in not having that measure of the Spirit which shall be given afterward to others. I am sure, the Scripture countenanceth no such thing ; but they are all alike gifted, spirited, and qualified for the work.

2. To say that *it must needs be*, &c. the Consequence follows not : for a man may have the Spirit from on high in more and a greater measure then another, and yet not finish his work assoon as he. The *twelve Apostles* (and *Paul* too) after Christ's ascension, had as much of the Spirit (if not more) then the *Baptist* had ; yet more time was allowed them, then to *John*. There needs no Application.

Ans. 6. *And for that God will cut short his work in righteousness*, *Rom. 9. 28.* which is not meant at the beginning, but at the later end God will do it : so that in the last Vials a shorter work is to be expected, according to Gods promise, then in the first ; and then it is, that for the elects sake, the days shall be shortned. So that in my judgement, there is much reason to allow more time to the first then to the last Vials.

Repl. 1. Under favour, it is more I think then can be proved,

proved, 1. To say positively, By God's cutting short his work, is not meant at the beginning. 2. For the Elects sake, that this must be applied to the *last Vials*, should a man with the Prophet go into the Sanctuary of God, and humbly enquire in his Temple, I believe he would be taught otherwise. As these are the *seven last plagues*, so this *cutting short* is meant from the beginning, till the whole mystery of God be finished: and so for the elects sake, *Rev. 11. 14. & 10. 6, 7. Matth. 24. 22.*

2. Touching your judgement, viz. that *there is much reason to allow more time to the first, &c.* besides what is said; I adde, 1. You have mis'd the Question, which is (as I said before) Why more to the first, then to all the rest? and why so much? 2. Should a man take the like liberty, he might, for your six Reasons, give out as many more, to prove that more time ought to be allowed to the *last Vials* then to the *first*, and as much weight and reason in them as I finde there.

Ans. Nor do I finde much weight in your allusion to what Willet from Pererius asserts of the 27 or 30 days-time, when the ten plagues fell upon Egypt, intending a day for a year; seeing the holy Ghost made no mention of it there, of the Vials in Scripture: and seeing from the 1290 (which I suppose periods, as Mr Till. saith, with the 1260 days, when you judge the Vials begin) to the year 1335, is 45 years: and seeing it is grounded (in my poor opinion) upon meer presumption and supposition.

1. It is true, I cited Willet: now whether the holy Ghost doth intend any thing in it, as to the time of the Vials, as I do not affirm it, so, for your saying it is grounded upon meer presumption, &c. that signifies as little. Howsoever, this further: Adde to the *thirty days*, the days from the *last plague of Egypt*, to their drowning in the *Red-sea*, (which might be a Type of the *last Vial*) I think the number will amount to yours here, viz. 45.

2. It is true also, that Mr. *Till.* periods the 1290 with 1260 : Not to gainsay what he hath said in the thing ; here some Cautions might be minded : 1. Then the 1290 must not be carried to the *sixth Vial* ; for the 1260 periods, before that *Vial* begins to be poured out. 2. Neither must the coming in of the ten Tribes, be understood of this Period, (whose return in special I think is meant) *Rev.* 16. 12. by the *kings of the east*, coming from the Land of *Sinim*, *Isai.* 49. 12. (which we call *China*) the furthest Empire in all the East. 3. Seeing *blindness* is to remain on the Jews, *until the fulness of the Gentiles come in*, *Rom.* 11. 25. I conceive the *Beast's dominion* must be destroyed, and the *everlasting Gospel* preached, before any thing very considerable will appear amongst the Jewish nation. So then, taking the 1290 to end with 1260, it must be some lowe stirring among some few of that People, not appearing so eminent and glorious as the *risen Witnesses* in their work.

But lastly, the *Answer* is short of the *Reason* : for alluding to the *plagues of Egypt*, I said, *It is probable, when the Vials begin, they will be suddenly all poured out*, as were the *ten Egyptian plagues*. And this is *probable* : for the Scripture seems plainly to express as much, *Rev.* 18. 8, 10, 17. 9. 21. *Isa.* 47. 9, 11. But to allow three or four hundred years to the first plague upon the *Beasts dominion*, before the second begins; I think it is not *probable*, but as far from Scripture as from the Allusion.

Answer to the fifth Reason.

The characters given to the *seven Angels*, *Rev.* 15. 2, 3. of victory over the *Beast*, his *Image*, *Mark*, &c. all are to be found in all together ; but not all together (as I conceive) in one *Angel* or *Generation*.

Repl. 1. The Text allows no such distinction, but expresseth the contrary.

2. Grant

2. Grant such a *Supposition* ; then it may be supposed, that some of the *Angels* had overcome, others had not : one had the *Beasts* mark, another had not : some prophesied clothed in sackcloth, others not, &c. I forbear to mention what strange things might be hence inferred:

Ans^r. But 2. In every generation, according to the controverſie up against the *Beast*, his *Worship*, *Image*, *Mark*, &c. the *Angels* of the *Vials* have the victory over him and his matters.

Repl. 1. It doth not appear from *Waldo* to *Luther*, (nor yet at this day) that any of the *Witnesses* got victory over the *Beast*, whether we consider their *Persons* or their *Testimony*, as *Rev.* 15. 2, 3. It is true, in the dark times of *Poperie*, some (through grace) were kept from committing fornication with the *whore*, (at least, from much of her grossest blasphemies) but for victory they had not, as may easily be seen, by comparing their times with that text.

But 2. Taking the word (*overcome*) in a sense, or large acceptation, so indeed a Christian holding forth his *Testimony* against the errors and corruptions of men, though imprisoned, banished, murdered, &c. may be said to overcome ; but this must be understood as to his witness, faithfulness, constancie, &c. Not that the Enemy thereby was overcome'd, and put to silence, and the errors and corruptions no more practised, as *Rev.* 15. 2, 3. intends. Mr. *Tillingh.* on the place, hath these words : The meaning is, (saith he) as I conceive, that *Sain's* immediately before the *Vials* begin to be poured out, shall so far have gotten the victory over the *Beast*, as concerns either the safety of their own persons, or the doing of their work : *Antichrist* shall not have power over them, to make them subject themselves to him, allow of his *Image*, *Mark*, the *Number* of his *Name*, or else to persecute them, or kill them with the sword, as in former times he hath done : nor shall he have such a power, as to hinder them in the work they are about, of pouring out the *Vials*.

I think

I think, from this, a man may fairly conclude, that the Vials begun not with *Waldo*, nor *Luther*, nor yet are begun. For Saints have not gotten victory over the Beast, so far as concerns their safety either of body or soul. They have been, from *their days*, hitherto all along, persecuted and kill'd; and the work they were going about, stop'd continually. The million of Martyrs since *Waldo*, viz. in *France, Germany, the Netherlands, Italy, Spain, Bohemia, England, &c.* is proof enough: And therefore, in my understanding, there is very little reason to begin *there*, the victory of the Saints over the Beast, where the Beast began his victory and triumph by slaughter over the Saints.

It is worthy of memory, that in the time of the *Sackcloth-Witnesses*, when the people of God were under cruel persecution, they made use of that Prophecie, (as then proper to them) *Rev. 13. 7. And it was given unto him to make war with the Saints, and to overcome them:* this they applied as an argument of comfort and constancie. This being so, how that should be the time, wherein Saints had gotten victory over the Beast, as to the safety of their own persons, &c. and in regard of so great deliverance and enlargement, *sung the song of Moses, &c.* even then when the Beast made war with them, and **OVERCAME THEM**: I say, How these two things can stand together, viz. the Beasts victory over the Saints, *Rev. 13. 7.* and the Saints victory over the Beast, *Rev. 15. 2, 3.* as to be in respect of time and persons all one; truly this, or my understanding, is much out of the way.

Thus far I agree with that holy man, That before the Vials begin to be poured out, the Lord will so fit and spirit his Angels for the work, as they shall go prosperously forward: Neither shall the Beast, or any of his Helpers, after they begin to be poured out, prevail against the interest of *Jesus Christ* or his people, in any Nation under the Sun.

H

Answ.

Ans^r. So 3. *Mr. Till, Waldo, Grosted, Luther, were qualified in their several Ages and Generations, having victory over the Beast, and his Mark, and the number of his Name, (then reigning, and resisting the truth and faith of Christ) as over Popes, Cardinals, Prelates, Mass-Priests, Masses, Indulgences, the Whores Cup, Pilgrimages, Transubstantiation, Ceremonies, Superstitions, and a world of Popish trash, which were rife, and which they witnessed against in their days: so that, according to the height and degree of the Testimony and Controversie, they had the Victory over the Beast, &c: and held the harps of God in their hands: yea, they were (for their Generation) the called, faithful, and chosen, the upright hearts, followers of the Lamb, redeemed from men, first-fruits to God and the Lamb, that left all for him, denied themselves, took up the cross, and followed him where-ever he went, in the witness of their days against the Beast, and overcome him; and so (as I humbly suppose) did sweetly answer the Characters of the holy Ghost: besides, had light in their preaching, and so (with others) poured out the Vial upon the Beast, viz. the earth, or gross element.*

Repl. This being no more (though more words) then what was said before, I shall be the briefer.

1. Whatsoever was done by *Waldo, Grosted, Luther, &c.* against *Popes, Cardinals, Prelates, Priests*, was no other victory then in the sense I nam'd before.

2. Neither did they finde fault with the Places, Offices, and Callings of such men, (though unlawful and Antichristian) but for some abuses and miscarriages therein. It is well known, that *Armachans, Grosted*, and others, were *Prelates, Priests, Mass-Priests*; and never renounced their Calling.

So 3. For many of the particulars here set down, they bare no Testimony against them; but allowed and practised a multitude of Ceremonies, Superstitions, and Popish trash.

4. To say they had the harps of God in their hands; here again I am at a loss. Whilst the Jews were in *Babylon*, they *hanged their harps upon the willows*, *Psal. 137. 2.* Indeed, when the Lord turned again the Captivity of *Sion*, then was their mouth filled with laughter, and their tongue with singing, *Psal. 126. 1, 2.* I had thought that the harps of God come not into the hands of Saints, till after the rising of the Witnesses: But by this, it seems, whether before or after, the times are all one, as to *Victory, Triumph, Singing, &c.* onely in measure and degree some oddes. Poor encouragement and comfort for such who expect to have all things new!

5. I think, what is said of *Waldo, Grosted, Luther, and others*, as to be the *called, chosen, and faithful, followers of Lamb*, redeemed from men, first-fruits to God and to the Lamb, &c. it is more then their due, if referred to *Rev. 17. 14.* and *Chap. 14. 3, 4, 5.* It is said of *Job*, that he was a perfect man, upright, one that feared God, and eschewed evil, *Job 1. 1.* Now howsoever the like may be said of others, and truly too; yet it would be absurd to say, that in that Text they are so describ'd. Whatsoever these men were in their Generation, (I say, to give them their due to the full) none of the Characters in *Rev. 14 & 15.* belong to them, viz. the matter there, it relates not to them. Besides, it is a great darkning of the holy Prophecies, and destroys all Order, to apply to the last times, things pass'd many hundred years before.

Ans^r. And yet 4. I do not finde a perfection or full answer to these Characters in every point, as having the full victory and triumph over the Beast till the Armageddon-battel be over, or the seventh Vial. So that for these and some other Reasons, I think your fifth is of no force.

Repl. 1. Seeing neither *Waldo, Grosted, Luther, &c.* had the Characters, and so consequently were none of the

Seven Angels ; it is nothing to our matter, whether there shall be *perfection and full victory*, or not, *still the Armageddon-battel.*

But 2. To give some light here, (according to the light I have received) That which you call *perfection or full victory*, as to the *Characters*, is to be considered two ways. 1. *Particular*; and thus the effects of every Vial shall be perfect and full, according to the subject; not one Vial to carry on and perfect, what was left by the other unfinished. 2. *Universal*, that is, when the *last Vial* is poured out, *all is done*, as *Rev. 16. 17.*

It hath been thought, (but whence taken, I know not) the *first and second Vials* not being full and perfect; the *third and fourth* falling on the subjects of the former, are to finish what the other left undone: and this is one great cause of mens mistake about the beginning of the *Vials*; which is neither so, nor so.

Answer to the sixth Reason.

This seems somewhat considerable, and generous; yea, at first sight, to have much force: yet I must confess, I am not satisfied with it. For, 1. I think, the Tabernacle of the Testimony is opened gradually, (as the Witness or Testimony rise) out of which the Angels of the Vials go, Rev. 15. So that in every generation, such a Tabernacle hath been opened, with the Testimony against the Beast, in proportion more or less, whence the Vials have issued: and therefore I must deny the Assumption of your Argument, and say, The Tabernacle of the Testimony was in a degree opened in Luther's time, in the Brownists time, and is at this day against the Beast, in a proportionable purity and spirituality of worship, amongst the remnant of the womans seed; and so Wickliff, Hufs, Luther, Zuinglius, the Puritans (so called) Independents, and others, and now the holy and upright ones, called The Fifth Monarchy-men, were in the Tabernacle of the Testimony worshipping, whence the Angels of the Vials come out.

Repl.

Repl. 1. If I understand any thing of this *Answer*, it implies 2 things: 1. The *Testimony of the Tabernacle in heaven*, was never shut whilest the *sack-cloth Witnesses* prophesied the 1260 *dayes*: for if in every generation, such a *Tabernacle* hath been opened, with the *Testimony* against the *Beast*, in proportion more or less, &c. admit it were gradually; The Conclusion cannot be denied. 2. That the pouring out of the *Vials*, hath been ever since the *sack-cloth Witnesses* began to prophesie, and so began with the 1260 *dayes*. Neither is it strange, that such things should pass; for taking the *Vials* to begin before the rising of the *Witnesses*, it cannot be avoided.

2. Now the Reason (I conceive) of this mistake, is, not observing (though the Scripture is cleer in it) the distinction which the Holy Ghost makes between the *Temple* and the *Tabernacle of the Testimony*. It is true, the *Witnesses*, and the *Woman in the Wilderness*, had a *Temple* to worship God in, and an *Altar*, (which is Christ) by which to have access to the Father: See *Rev.* 11.1. which seems to be the same, *Chap.* 12.6, 14. viz. the place prepared of God, for their feeding and nourishment. But for the *Tabernacle of the Testimony*; that is, the innermost part of the *Tabernacle*, called, the *holy of holiest*, and the most holy place, where the 2 *Tables* were put in the *Ark*, *Deut.* 10.5. 1 *King.* 8.5. and that *Ark* placed in the innermost part of the *Tabernacle* or *Temple*, 1 *King.* 8.6. *Heb.* 9.3,4. that remained shut; neither could men see into it, out of the *Court* or *Temple*.

But 3. and more plain, the *Answerer* is mistaken, in taking the *Tabernacle of the Testimony*, for the *Temple*: for these are not only two, and distinct in sound; but as much in sense and signification. What is said in the *Answer of Lutherans, Brownists, Independents, Puritans, &c.* it is thus far true, That in every Generation a *Temple* hath been

been opened, that is, some good people (more or less) seeing the abominable Idolatries and Blasphemies of the *Beast*, have separated from the same, according to their present Light: and being thus far out of *Babylon*, have joyned together in a more holy Communion. And further, (as the *Answerer* saith very well) this hath been gradually: for if we consider this *Temple*, that is, either *Church, Ministry, Worship or Government*, we shall finde it hath been gradual indeed, both in eschewing the Errors of *Antichrist*, and practising the Truths of the Gospel.

But now for the *Tabernacle of the Testimony*, this is another thing within the *Temple*, and seldom seen, and by the *High-Priest* alone; which I understand to be the opening of the Prophecies of the last time, as *Daniel and John's Visions*, such as these, *Dan. 12. 4, 9, 11, 12. Rev. 11. 2. & 12. 6, 14. & 13. 13. & 22. 10. Heb. 2. 3. It is not for you (saith Christ) to know the times or the seasons, &c. Act. 1. 7.* Now it is not meant, as if the Question there propounded by the *Apostles*, (namely, when the Kingdom should be restored again to Israel) was a secret never to be revealed; but it was not then seasonable, nor necessary or proper for them (as to their Generation) to have the knowledge of it. So the *Tabernacle of the Testimony* is shut, whilst the *Witnesses* prophesie in sack-cloth, because the things therein belong not to their Work or Age, yet to be opened neer or about the time of the end, as being then (and not till then) necessary and seasonable.

Neither doth Mr. *Tilling*. in his 3 *Proposition*, pag. 42. differ from this, speaking, That God's call to the *Angels of the Vials* is to be principally looked for, out of the *Temple*. I understand (saith he) not so much of the general call, as a more particular and special Call, peculiar to this time of the *Vials*. The general Call to Generation Work is dispensation; but now

at this time, (besides the Call of God's Dispensations) the instruments God shall raise up to ruine the Whore, shall have a more particular Call to this Work, to the end they may neither flag nor draw back, namely, the loud and incessant cry of the Temple.

Hence two things may be gathered: I. The Vials are not began; for such a particular and special Call, hath not been yet out of the Temple. It is true, God hath raised up some men, and brought them forth against Babylon; as in France, Germany, England, &c. But this hath been no other than a General Call: for 1. They have not moved nor acted, like Angels which had golden girdles upon their breasts. Neither 2. hath God's presence and appearance with them held forth such a thing. Besides, by the event it hath been well enough seen, both in the Work and Instruments, what the Call was. So that we need now no other witness or proof, viz. That neither by the Swedes or English any Vials were poured out, then the things themselves. II. That this particular and special Call out of the Temple, cannot be until the Tabernacle of the Testimony be opened, and the Ark seen: for what else is God's Call to the Angels of the Vials to pour out their Vials, but Light and Life? that is, knowing the 42 months are expired, the witnesses risen; and that it is the day of the Lord's vengeance, and the year of Recompences for the controversy of Sion; Now as the called of God, they come forth to pour out their golden Vials: not like Jehu, to raise up themselves by other mens ruine, but to follow the Lord fully and faithfully. And this is according to the Prophet, I have commanded my sanctified ones; I have also called my mighty ones, for mine anger; even them that rejoice in MY HIGHNESS, Isa. 13.3.

Ans. 2. I except against your proof, Rev. 11.19. for I do not take that for the Tabernacle of the Testimony, as you assert; but for a full opening of the Temple, in as primitive and purity

city of states, as the Church was in before the Beast arose, or in the first 3 Centuries, which will not be at the rising of the 2 witnesses, nor before the Armageddon-battel: but the Tabernacle is opened before the Temple, (as David's Tabernacle was before Solomon's Temple.) Now it is the Tabernacle of the Testimony which is opened, and from whence the Vials come; which Tabernacle grows up to the Temple, Eph. 2. 21. by degrees: but the Temple, when it is opened, is opened all at once, (I conceive) and universally (not by degrees) and to all the faithful Saints; whereas the Tabernacle, to the Generation-Saints that are faithful to the Testimony.

Repl. 1. It is no marvel, that taking one thing for another, you may go on thus in mistakes: 1. To suppose that Rev. 11. 19. is not one with Rev. 15. 5. there is no ground for it: why is it called, the Tabernacle of the Testimony, Numb. 1. 5. & 17. 17. but in regard of the 2 Tables of Stone, whereon was written (as I said before) the Law of God, the Testimony of his will, Exod. 34. 28. and these Tables put into the Ark, and that Ark placed in the uttermost part of the Temple? So that to say the Tabernacle of the Testimony was opened and seen, and not the Ark; in my Opinion is no other, than to imagine, what is within a Chest or Closet may be seen, and is open; but the Chest or Closet it self, neither seen nor open. 2. Whereas you would have the Temple not open, till the Armageddon-battel, but the Tabernacle open before: If things here be duely weighed, the Temple was never shut, but onely the Tabernacle of the Testimony: and therefore what you speak of opening the Temple all at once universally, and not by degrees; I finde no Temple to apply such matter to. Neither do I know any Tabernacle David had, otherwise than taking care to provide a place for the Ark, 2 Sam. 6. 17. Psal. 132.

Ans. 3. This appears more plain from the time this Temple is opened, which the Holy Ghost tells us in Rev. 11. 19. is after

after the seventh Trumpet sounds, and Proclamation of the Kingdoms of the world to be Christ's, *vers.* 15. or yet more expressly under the 7 Vial, *Rev.* 16. 17, 18, 21. under which we finde the very same voyces, thunders, lightnings, Earth-quakes, and hail, mentioned in the aforesaid *Rev.* 11. 19. But the Tabernacle of the Testimony must needs be opened before that, as none will deny it.

Repl. 1. That *Rev.* 11. 19. contemporizes with *Chap.* 15. 5. it is cleer to me; neither do I see weight of Reason in what is here objected, namely, That *Rev.* 11. 19. is after the 7 trumpet sounds, and proclamation of the Kingdoms, &c. If a man have several things to speak; he must have time to deliver them one after another; he cannot speak them all at once. Besides, it is an excellent order, which the Spirit of God useth in setting down the Particulars. Having spoken of the risen witnesses, he shews first what shall be some present effect, *vers.* 13. then proceeds to the Concomitants, as the begining of the third work, *vers.* 14. with the sounding of the 7 trumpet, *vers.* 15: afterwards declares what joy there shall be in the Churches of the Saints, that the Kingdoms of the world are falling in to Christ, *vers.* 16, 17, 18. Lastly, that there might be no doubt made of these things, he shews how the work shall be managed and carried on. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, &c. *vers.* 19. agreeing to *Rev.* 15. 5. meaning a cleer light which the 7 Angels shall have of their Work, and when to begin.

2. To bring *Rev.* 11. 19. under the 7 Vial, I think there is no ground for it. 1. Because there is no mention made under that Vial, of the Ark of the Testament opened in heaven: such a thing is not so much as express. 2. To gather it from lightnings, voyces, thunders, &c. in both places; This will not hold for. 1. Such Expressions in

this Book are frequent, *Rev.* 4. 5. & 8. 5. belonging neither to one time, nor signifying one thing. Moreover, for these *lightnings, thunders, voices, &c.* they belong to every Vial. Hence in *Rev.* 11. 19. they are first mentioned, as then beginning; afterward, *Rev.* 16. 17, 18, 21. as the end: signifying, That all the time the *Vials* are pouring out, these things will be; as shewing thereby both the nature and effect of every *Vial*.

Lastly, If the 1000 years take their beginning, (as *M. Till.* saith) from the battel of *Armageddon*; how should the Temple be opened at that time, seeing *John* speaking of the blessed new *Jerusalem*-State, saith, and I saw no Temple therein? *Rev.* 21. 22.

Ans^r. 4. That is yet more amply expressed by the holy Ghost, that the *Vials* are begun, before the Temple is opened, *Rev.* 11. 19. because when the *Witnesses* arise, the very same hour, *vers.* 13. is the earthquake, that overthrowes the tenth part of the *Beasts* dominion, and seven thousand men are slain. Now this must needs be a *Vial* or *Plague*; but this is before the seventh *Trumpet* blows, or the Temple be opened.

Repl. 1. How I take the order of things in *Rev.* 11. I shewed before. But I much marvel, why the *Answerer* should be so strict, as not to admit some things to contemporize, because they stand three or four verses distant one from another: he knows it is usual with the *Interpreters* of this Book, (and himself doth it too) to carry places back from *Chap.* 16. to *Chap.* 9. & 10, 11, 12, &c. Why then so often it must needs be? as if that in v. 19. may not be joyned with the rising of the *Witnesses*; and so the third *Wo*, and sounding of the seventh trumpet, fall in likewise with the same time.

2. I am of your opinion, that the earthquake, in which the tenth part of the city fell, is indeed a *Vial*: and truly I think it is meant of the first *Vial*,

1. Because it is presently upon the rising of the Witnesses, and so no other seems to be between it and their rising.

2. It is an *earthquake*, or *shaking of the earth*; that is, *earth* is the subject of it, the same with *Rev. 16. 2.* Now howsoever I never finde the word *earth* to be taken for the grosser part of *Popery*, yet often for worldly and earthly persons, as *Apostates*, *Hypocrites*, men of corrupt minds, who make gain their godliness, and carry on a self-interest, and base ends, under a form of Religion. *Gen. 6. 11.* *Zeph. 3. 8.* *Mal. 4. 6.* *Joh. 3. 31.* *Rev. 12. 16.* *1 Chron. 16. 33.* *Psal. 82. 8.* *Isai. 11. 3.* *Rev. 13. and 14, 15, 19.* This is that *earth* (I verily think) which *Paul* by the spirit of prophecy foretels: *This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.* *2 Tim. 3. 1, 2, 3, 4, 5.* There are two great *Apostacies* foretold in Scripture: the first, of things, *1 Tim. 4. 1.* the later, of persons. Now this later I take to be the *earth*, the subject of the first *Vial*, viz. **THE GRAND APOSTATES OF THE LAST TIMES.** And howsoever there be not in this subject of the first *Vial*, as much *sea*, *rivers*, *fountains of waters*, &c. as in the following; Nevertheless, what is wanting here in such particulars, is made up in having the more *earth*. For indeed, it is nothing but *earth*; an earthly and carnal interest.

3. My opinion is, where the witnesses lie three days and a half unburied, that place (as *earth*) shall be the subject of the first *Vial*. Now it is well observed by judicious *Mede*, that *marza* of the City (which in *Rev. 11. 8.* is translated *street*) cannot be understood of a *Market-place*, or

any street or broader place within the walls of the city; but without the city, as no part of the great citie: and he gives many Reasons for it. So that it seems to me, the place where the witnesses lie slain being without the city, and so no part of it, cannot be meant of Germany, Italy, Spain, France, &c. for these are either buildings or streets within the walls, but this is without, as bordering upon it; being an inlet or thorow-fare, whereby relief and provision is brought to the great Citie, and a great helper and prop of the Beast's dominion.

4. I cannot but take notice, how it is said, *Rev. 11. 13.* *The tenth part of the citie fell:* it is not said, *The great citie:* Now I do not finde in all that Book, when the Beast's jurisdiction is mentioned by City, but it is always *ἡ πόλις ἡ μεγάλη*, that great citie: which makes me think, that the Tyranny and Idolatry of the Beast, is not here so properly meant, as that earth-State-apostacie, mentioned before. And in very deed, the word GREAT here, is not left out without cause, as not worthy to have GREATNESS given to it, Because, 1. It will be illegitimate, brought forth without law or conscience. 2. It will have nothing of loveliness or beauty in it. 3. Not desired, but by a few temporizers and turn-coats, such as were nam'd before, 2 Tim. 3. 2, 3, 4, 5. 4. It will be scandalous to the whole world, and cause that glorious and fearful Name, *Jehovah*, thy God, everywhere to be blasphemed. 5. It will be upheld by cruelty, injustice, arbitrary power, &c. 6. As it will have a sandy foundation, so it shall soon fall; and great will be the fall thereof.

5. I think this earth-State-apostacie will be the subject of the first Vial, because the Beast which ascendeth out of the bottomless pit, and by whom the Testimony of Jesus in his servants is slain, is that same Apostacie in 2 Tim. 3. 1, 2, &c. and so not the Beast nor his image; *Rev. 13.* but another,

ther, distinct, and more proper to the *later Apostacy*. In the *first Apostacy*, viz. under the *Beast*, Rev. 13. the Faithful shall suffer in their Persons, by burning, hanging, drowning, &c. but under the *later Apostacy* or *Beast*, rather the WITNESS it self, than the Persons: for through the depths of Satan, there shall be at this time such an eminent, high, and glorious WITNESS slain, as the like before had not been from the rise of the *first Beast*.

Besides, it seems to me, that this *Earth-State-Apostacy*, doth contemporize with the *slaying of the Witnesses*, and their *lying unburied 3 days and an half*:

1. Because that Apostacy is to be in the *last days*, 2 Tim. 3. 1. Now without doubt, the *last days* are the *3 days and an half*, Rev. 11. 8. 11. for the Word of God doth not onely distinguish between times and times, (viz. as there is a set time to every purpose under heaven) but shews that all Visions and Prophecies shall have their due accomplishment in their appointments. Thus there is a time for the *witnesses* to prophesie in sackcloth, which time must be expired before they are slain in their Testimony. Again, their WITNESS being slain, they must lie so long unburied. To be brief, This *later Apostacy* cannot be referred to the 2 *witnesses prophesying in sackcloth*; for that was not the *last days*, nor after their rising; for then this first Vial is to be poured upon that *Earth*, as the Subject of it. Therefore of necessity, (neither before nor after) it must contemporize with the *3 days and an half*: so that *three yeers and an half* is the whole time of the *later Apostacy*, answerable to the time of the slain WITNESS.

2. Whereas it is said, *perillous times shall come, or hard, terrible, grievous, or difficult*; this must be understood of a *State* or *Government*, not of single persons, who have no Rule or Authority in their hands. But as the first *Apostacy* or *Beast*

Beast, was a *State, Kingdom, Dominion*; so is the other.

My Reasons are, 1. To apply the place to single and inconsiderable persons, (though *lovers of themselves, covetous, proud, &c.*) this were no more than what hath been in all Ages before, and so to put something impertinent and absurd upon the Holy Spirit. Neither 2. would the time be terrible; for what hurt or damage could the WITNESS suffer by a few naked and unarmed persons, as to the *slaying* of it?

It must therefore (to be terrible) be understood, as I said, of a *State-Apostacy*; and so indeed it will be terrible and hard against the *Witness*, slay it outright, and let it lie like a dead body in the street.

First, Because of a multitude of Sycophants and Parasites, who for their belly will say any thing against the WITNESS, having such *Earth* to reward them for it.

Secondly, *Terrible and hard*, because of the cruel Edicts and Laws made against the WITNESS; specially, that it may have no Resurrection.

Thirdly, this *later Apostacy* for subtilty and craft will exceed the former: so, that there shall be neither trust nor truth in it. This will be found (*saith a late writer) by experience, a most certain truth, that Hypocrites and Apostates, when once they come to wilful sinning, and with Saul to discern that God hath left them, and is departed from them. (as to what *divine presence and fruits* of it they had before been made sensible of) none will be more ready to joyn avowedly with the Devil, and the worst of his Instruments to accomplish their rage against the suffering Saints of Christ. Hence the *Beast* is said to ascend out of the bottomless pit, Rev. 11. 17. Therefore terrible to the WITNESS.

Lastly, The more perillous, because the grand *Apostacy* of the

the last times shall be clothed over with a form of godliness, 2 Tim. 3. 5. Hence the *Beast* having slain the VVITNESS, in Churches and Church-Officers, by Promotion, Honour, great Places, &c. he will make use of these Persons to slay *It* in others : I say, By their Mouths, Pens, Examples, to murder *It* out-right in all places.

6. To open the words a little further : *And the tenth part of the citie fell, and in the earthquake were slain of men seven thousand ; and the remnant were affrighted, and gave glory to the God of heaven, Rev. 11. 13.* There are four effects of this Vial.

1. It reacheth to the carnal Church, Ministry, Worship, and Government, as being part of the *Apostacie*, and which joyned with the *Beast* in slaying the WITNESS. This is set down in the word TENTH, wherein the holy Ghost closely intimates, how the rise of this *earth-apostacy*, so far as the Clergy are concerned in it, and should be carried forth with madness (not zeal, like *Paul* when he was a Persecutor) to slay the WITNESS, both in themselves and others, *It* would be for the TENTH : for otherwise they would not have made shipwrack of Faith, and a good Conscience, in betraying so glorious a Cause, to set up THAT SHAME.

And whereas it is said, *The tenth fell* ; in Scripture very usual, *falling* is taken for *slain*, so the Word signifieth in *Gen. 14. 10.* *Josh. 8. 24, 25.* *Judg. 8. 10.* and many other places : in *Chron. 21. 15.* it is said *there fell of Israel* ; for which in *2 Sam. 24. 15.* it is written *there died*. And probable, as this TENTH will be a main cause of slaying the VVITNESS : so when the *Witnesse* shall stand upon their Feet, some eminent death will be executed upon it. *Wo* to him that coveteth an evil covetousness to his house, *Hab. 2. 9.* *Behold thine end is come ; and the measure of thy covetousness, Jer. 51. 13.*

2. It is said, *in the Earth-quake was slain names of men, seven thousand*; that is, Men of note, renown, famous, *Gen. 6.4.* contrary hereto, is, *men without name, Job. 30. 8.* It seems to allude to the Rebellion of *Corah, Dathan, and Abiram, with certain of the children of Israel, 250 Princes of the Congregation, the called of the Assembly, men of Name, Numb. 16.2.* VVorthy Ainsworth here noteth, that *these were States-Men*, famous and renowned; whereby the Conspiracy was the stronger. But what became of these *men of name*? they were *slain by an Earth-quake*, *Numb. 16.32, 33.* Here may be meant Souldiers and Lawyers, as Priests before.

3. *And the Remnant were affrighted, &c.* we do not finde the like effect of any Vial after: no giving glory to the God of Heaven; but blaspheming the God of Heaven, *Rev. 16.9, 11, 21.* The Reason may be, because the Subject of this Vial is *Earth*, that is, *a meer Earthly and carnal Interest*, and so no part of the Beast's Dominion; I mean, not so properly and directly as are the Subjects of the other Vials. Hence this *Earth-Apostacy* is not obeyed for Love and Conscience; but either of fear, or for some worldly advantage: and therefore no marvel there will be a Remnant (howsoever with it before) seeing it swallowed up in the *Earth-quake*, shall bless God for it, and say, *Hallelujah, Salvation, and Glory, and Honor, and Power unto the Lord our God.*

The last Effect is in *Rev. 16.2.* *And there fell a noysome and grievous sore upon the men which had the Mark of the Beast, and upon them which worshipped his Image.* Here it is to be observed, that these have the *Mark of the Beast*, and so distinct from the Remnant before. The Effects of this Vial extends further then the Subject.

And therefore whereas it is said, *The first Vial falls upon such as had the Mark of the Beast, and worshipped his Image;*

This is true, if we understand the Effects; otherwise, the Subject is onely *Earth*, viz. the *grand Apostacy* of the last times.

As they that dwell upon the *Earth* rejoiced, and made merry, when they saw the *VVITNESS* slain, being afraid it would have reach'd them, (as doubtless it would, had not that *Apostacy* been) so now they are much more tormented to hear the same *VVITNESS* is risen again, and hath poured a *Vial* upon that *Earth* or *Beast*, by whom it was slain. The *Canaanites*, when they heard what the *Israelites* had done unto the two Kings of the *Amerites* that were on the other side *Jordan*, *Sihon* and *Og*, whom they utterly destroyed; as soon as they had heard these things, their hearts did melt: neither did there remain any more courage in any man, because of *Israel*, *Josh. 2. 10, 11*. Such will be the effect of the first *Vial*: when *Babylon* shall hear by those *poles*, *Ier. 51. 31*, what the Lord by his risen *VVitnesses* hath done upon *THAT EARTH*, the other side *Jordan*; O what a noisome and grievous sore will be upon the *Canaanites*! their hearts will die within them, as fore-seeing their destruction, in seeing the drawn *Sword* of *Jehovah* in the hands of his Mighty Ones.

Thus I have given a short *Paraphrase* of the first *Vial* (it is indeed but short, to what might be said) onely I have done it to shew, that taking the *Vials* not yet begun, but to begin at the rising of the *Witnesses*, there is (in my Opinion) more *Scripture-Ground* for it, than to begin at *Walden*, *Wickliff*, *Armachan*, &c. or by *Earth* to understand the grosser part of *Papery*. But this I leave to the judicious and godly Reader.

Ans. 5. Lastly, Should I grant (which I do not) what you say, yet out of one and the same Temple, all the Angels go: although not so opened to the first, as to the last. Now where as you

have more excellent principles, and proportionable Faith, and courage, &c. yet for the thing in itself, I question, it is easier to overcome a dismaid Enemy, and broken in his Forces, than when he is in his own mind and heart. The first Vial (I conceive) shall be poured out upon the Harbours when Babylon shall say in her heart, *As I have drunk, now will I sleep, and shall never awake*, Rev. 18. 2. the following Vial upon her, as being full of fear, terror and amazement, so that the works seem to be hindered at first, as we had to shew in the last.

Answer to the seventh Reason. (208) I shall not need to say much to this, for not only we have it out of Cardinals and Bishops words, as in the first Vial; and so as to the Swedes under the second, but also in the third Vial, as we saw in Britain (the which indeed is properly appointed) the very Enemies, as well as Friends, both of King and Kingdom, are thy judgements, O God, against the King, Bishops, and the very Cavaliers and Malignants, as acknowledging that the hand of God was against them. And that it could be no other than the finger of God, and in time (so the plagues go on) it will appear without dispute on whose side the triumph is, as we will see.

Reply. That the three first Vials are thus placed, I never yet saw ground for it. To forbear the first, I (having already spoken of it) why should the second Vial be applied to the Swedes, and not rather to the Civil Wars in France, or Bohemia, or to the long Wars of the Albigenes against the Papists? Sure I am, there was as much of God (if not more) seen in these wars, and his judgements as manifest, as in the Swedes. So for the third Vial, which properly appertains (you say) to Britain, and why not to Scotland in their Maries Reign? or, to the Netherlands? seeing as much was done there in point of Reformation, as here in England. And methinks to take in the Swedes, I must leave out others more considerable, significant, and visible.

your own way) is not well. But some may say, There are not *Vials* enough to give such allowance.

an. For *Cardinals, Prelates, Bishops, &c.* we have had little yet out of their mouths. It may be, some few, now and then (as it hath been so, since there were such men) have acknowledged Gods appearing against them in some remarkable providence. But how? as a *Vial* of wrath? No; but as the Corrections of a Father, making use of bad men (as *Isaiah*, *Drummers*, *Whore-masters*, *Secularies*, &c.) as his Rod or Instruments: hoping, for all this, to recover their losses, and to have their former *Plagues* and *Superstition* restored. So that Gods judgements have not been manifest, as to the conviction of enemies: in *was* there more acknowledged amongst them of God finger, under the two supposed *Vials*, then what hath been often at other times. And therefore from such a Principle, I do not see but every Fight or Battel must be one of the *seven last Plagues*; I mean, when a few amongst the *Captives* and *Prisoners* shall acknowledge that the hand of the Lord was our against them.

3. And lastly, For the place, *Rev. 15. 4.* For thy judgements are manifest; It doth not concern so much the Enemies of the Truth, what they confess, as how manifest Gods judgements are in themselves. Howsoever therefore something was manifested in the *Swedes* and in *Britain* against the Beast, (as at other times as much) yet this doth not prove that the *second* and *third Vials* were then potred out. I deny that: for when such *Plagues* shall come forth, Gods judgements then will be manifest indeed. Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints.

That the *seven Vials* allude to the *plagues of Egypt*; it is granted by all. Now howsoever without doubt, whilst the *Israelites* abode in *Egypt*, God smote the *Egyptians* with many

many plagues, yet none were so manifest, as the *ten last*. It is my opinion, (and methinks the Scripture is clear for it) that there will be as great difference between Gods judgements already executed upon the *Beast*, and what shall be made manifest when the *Vials* begin to be poured out, as between the twinkling of a Star, and the shining Sun at noon-day. As that which lies lowest at the bottom of the Cask, are the dregs; so the *seven last plagues* are the deepest, greatest, and heaviest, all dregs, wrath without mixture, *Rev.* 18. 8, 10, 15, &c. *Isa.* 13. 9, 10, 15, 19, 20. & 14. 19, 20. & 34. 8, 9, 10. & 63. 1, 2, &c. *Jer.* 50. 25, 26, &c. & 51. *Psal.* 137. 7, 8, 9. *Psa.* 75. 8. *Rev.* 14. 8, 10.

Here were a fit occasion for me to deliver my sense concerning the *second* and *third Vials*; which the *Answerer* confidently carries to the *Swedes* and *English*. But because I desire first to know what satisfaction Gods people have, by this which I have published in differing from the common received opinion, I shall not treat thereof at this time.

Answer to the eighth Reason.

At the first glance, this out of *Rev.* 15. 6. may go for very good, till it be well weighed; and then we shall see, 1. That the witnesses, during their Sackcloth or suffering estate, have power to smite with plagues, *Rev.* 11. 6. or *Vials*, Chap. 15. 1.

Repl. 1. I have (I think) said enough, in making it evident and clear, that the *Sackcloth-witnesses*, and *Angel-Vials*, are distinct both to their works and times; and therefore I shall not reply still onely to words. Herod holding the opinion of *Pythagoras*, *Plato*, and other Heathen men, that the souls of the dead come again in other bodies, could not but think, (believing that *John Baptist* was risen) but that great wonders would be done by him now, though *John* in his life-time wrought no miracle. If the Witnesses, in their *Sackcloth* and suffering estate were the Angels,

gels, Rev. 15, that is, had gotten the victory over the Beast, had the harps of God, sung the song of Moses, had the Tabernacle of the Testimony opened to them, poured out Vials, &c. I see very little what their Resurrection-state will signify or amount to. The Nations need not (if the case be so) to be frightened, (as Herod was) when they shall hear they are standing upon their feet. See Rev. 17. 11; 12, 13.

Ans. 2. By white, is not always meant a Change of rayment; but by white (I conceive) is meant uprightness, innocencie, truth, integrity: and so, Rev. 19. 8. for the fine linen, is the righteousness of Saints, or the Generation-righteousness, which is as the holy Ghost saith, Rev. 15. 6. the seven Angels come out clothed with pure and white linen; by which I think may be meant the Generation-righteousness, purity, and sanctity: and so the two Witnesses may have the sackcloth for suffering, and white robes for uprightness, innocencie and truth too: what should hinder? And so the Waldenses, Lollards, Humites, Lutherans, &c. in their Generation, were clothed in white.

Repl. 1. Were it true, (as you say) viz. by white is not always meant a change of rayment, that is, of condition and State; yet it may be meant so, Rev. 15. 6. and I think both you and others, observing well the place, will not take it otherwise.

But 2. Grant farther, by white sometimes is meant uprightness, innocencie, &c. why in the very same place may not change of State be meant likewise? I do believe, let the Scriptures be search'd, never is pure and white linen given to Saints, but a change of State is always meant, whatever is meant besides.

3. For Rev. 19. 8. it is to be understood of the Jews preparing as a Bride adorned for her husband, which is by casting off her own righteousness which is by the Law, and no other then filthy rags, Isa. 64. 6. to put on the righteousness of Christ, which is of God by faith. A most glorious change of State.

4. For

A. For Generation-righteousness, innocencie, &c. attributed to the Waldenses, Lollards, &c. whatsoever they had of these graces; all Saints before them (and since) have had the like. Considering therefore, that in Rev. 15. nothing is set down, but things high, eminent, singular; I much marvel the place should be brought so lowe; as if nothing were there meant, but what is ordinary and common to every Christian.

Lastly, That the two witnesses should have sackcloth for suffering, and white robes for righteousness; here I think Mr. Tilling, says better, who understands sincerity, uprightness and integrity to be meant by the golden girdles upon their breasts; according to Paul, Having your loyns girt about with truth, Eph. 6. 14.

Ans. 3. The word here, Rev. 15. 6. which is *λίον*, is not the word that is used for change of rayment, but signifies a plain, easie, soft, cotton-whiteneß; which may well be worn with sackcloth: but the change of rayment is rather *βίαν*, a brave silken whiteneß, or Princely Robe, Ezek. 16. 13. and so in the places you name, as Gen. 41. 42. Esth. 8. 15. therefore it is not here meant such a change of Robe as cannot be received till the Sackcloth is put off.

Repl. It is true (as you say) the word is *λίον*: but for the explanation and application, I like neither of them. First, not the Explanation; as if the word *λίον* should signifie onely some plain and course cloth: whereas rather, it is fine flax, (as the Greek translateth, Isa. 19. 9.) whereof in the East they made their richest and choicest linen.

Nor 2. the Application: for the holy Ghost (who knew best his own meaning) besides *λίον* hath *λαμπριν*, which is not onely bright and resplendent, but gorgeous, Prince-like, such as was worn by Kings and Nobles. Hence Godwyn well observes, that Purple, above other colours, was affected
by

by the Emperours and Nobility of Rome, and white by the Nobility of the Jews: whence the Hebrews termed their Noble-men Chorim, albatos, men clad in white: On the contrary, men of mean rank, Chaschucim, men clad with foul garment, Jam. 2.2. Pilat his souldiers clad Christ in purple, Matth. 27.28. and Herod the Tetrarch of Galilee put on him (sauear) white garments, Luke 23. 11. both therein applying themselves to the customs of their own Countries, clothing him as King, though in derision. Moses and Aaron, lib. 1. cap. 4.

Besides, in Jam. 2.2,3. the word *sauear* is taken for apparel, quite differing to a plain, easie, soft cotton, which may be worn with sackcloth, &c. So that (I conceive) if any weight lie in the words, it is not in *sauear* the cloth, but in *sauear's*, (the colour or kinde) which is gorgeous, Royal, Prince-like linen.

Ans. But 4. were it meant of such a Robe, yet those (fore-mentioned) brave Champions of Christ, in their generation, might be said to be clothed therewith by faith, whilst they trampled, and had the generation-victory over the Beast, (as we said before) being above him, and beating him before them, by a most noble and notable spirit of faith, courage, and undaunted resolution, that would not yeeld an inch unto him; and so were (as it were) Princes, (in spirit) and above sufferings. But so far for your eighth Reason, which I take for the most considerable and serious.

Repl. 1. I have seen what is extant concerning the persons (specially *Großhead* and *Armachan*) so often mentioned; but am not of your opinion, that they were such brave Champions, as trampling the Beast, and beating him before them, &c. I do not judge their Generation-work amounted to so much.

Neither, 2. had they any victory over the Beast, as Rev. 15. 2. For that place intends more then Generation-victory, viz. by speaking or writing against the errors and evils of

of men, or beating the adversary in such a kinde : it is an execution of temporal judgements ; which they never did, and therefore could not be the *Angel of the first Vial*.

But 3. Should it be granted they were such *brave Champions, had generation-victory, &c.* all this might be, and yet not clothed in *Prince-like white*, because *Rev. 15. 6.* is to be understood of the time after the rising of the *Witnesses*, whereas they were before.

Lastly, taking the Grounds and Principles of some men to be true, I do not see, why the *fourth and fifth Vials* should not be poured out, as are the first, second and third. For in my opinion, there hath been as much of *Vials* poured out upon the *sun, and throne of the Beast*, as upon the *earth, sea, and fountains of waters* : I say, as much as can be said of the other three : And therefore I see no reason why there is a stand at the *third Vial* ; and why no *Vial* poured out upon the *house of Austria*, or *Germane Emperor* ; yea, and why not upon *Rome it self*. If there be no more to make up the effects of a *Vial*, in *trampling and beating the Beast*, and to have *Generation-victory* over him, then a bare Testimony against his *Idolatries and Blasphemies*. Besides, more Reasons, (I think) and better too, may be given, that in the *Swethen and Britain Wars*, the *Sun and throne of the Beast* were smitten, then either *Sea, or fountain of waters*.

That there is no *Answer* made to the ninth Reason, the Reason is, because that Argument was not sent with the rest to my friend. Besides, there are some passages added to the Reasons as they are printed, which were not in the Copie sent to the *Answerer*.

Answer to the tenth Reason.

Now can I see, as you suppose, an absurdity in asserting the *Vials* begun, and the effects of them, (as we have said) seeing

one Vial perfects another, as the following doth the foregoing.

Repl. If any man speak, let him speak as the Oracles of God, 1 Pet. 4. 11. For my part, I had rather observe how things are expressed in the Scriptures, then the liberty which men take in their Exposition. That *one Vial shall perfect another*, &c. I am sure this is not in the text; neither to be gathered from it, as I conceive. When the *first Vial* hath been poured out upon the earth, where is it said that the *second, third, fourth*, &c. shall follow, to perfect the work upon that subject? or what Reason is there for such an inference?

Some, in opening these *Vials*, allude to waters; when one stream falls into another, and these two into a third; here is no running backward: for though the waters are increased, yet their course is still forward. It is true, the *first Vial* having perfected its work, (as going forward) may fall in with the *second*; and so these two, (the effects of the *second* being perfected) with the *third*: but that the *second* or *third* shall run backward; as the similitude taken from waters, is against humane reason, so this against divine Truth, in my understanding. Now upon this mistake it is, that many good men ground their opinion, that the *Vials* begun to be poured out by *Waldo, Wickliff, Luther*, &c. as taking it for granted, that *one Vial perfects another*, as the following doth the foregoing: But the Word of God justifies no such opinion; neither shall the earth, as the subject of the *first Vial*, have any other poured out upon it; neither is it to be thought needful, no more then when persons or things are once destroyed, to say they must be put down again by others after.

Mr. Tilling. his fifth Proposition is, *That the effects of one Vial do oft-times run into another Vial.* I answer: The effects of each Vial, are the evils or sufferings themselves which lie

lie upon the enemies of God, and their works, by reason of the wrath of God formerly poured out; as *fires, blood, scorching men with heat, darkness, &c.* Now how such evils or sufferings do run one into another, I understand not. He saith, *My meaning is, the immediate following Vial, or the Vial following that, may sometimes be poured out, before the effects of the fore-going Vial are wholly ceased.* Thus I grant: As for example, Before the effects of the first Vial (whose subject is the earth) are ceased, the second Vial may begin to be poured out upon the sea: So the third Vial upon the rivers and fountains of waters, before the effects of the second are over. But hence it will not follow, That the second Vial, whose proper subject is the sea, shall fall upon the earth; or the fourth, whose subject is the sun, upon the third, viz. the rivers and fountains of waters, as one Vial to perfect another: This is onely supposed, and the holy Ghost seems to carry it quite otherwise: for he distinguisheth both the Angels, Subjects, and effects; and puts them all apart. Whereas, to take it in the other way, viz. one Vial perfecting another; here is meer confusion: Here earth is no more the subject of the first Vial, then of the second; nor sea the subject of the second Vial, more then of the third or fourth.

Ans. 2. Seeing the two Witnesses have power to smite with the plagues, Rev. 11. 5. before their slaughter, yet have not power to end any of the Beasts dominion in any one street, till after their rise, vers. 13. because till then, the spirit of life which does so, comes not into them; and till then, the end of the 42 months, or Beasts period, is not ended; and therefore it is, that their plagues in the 42 months are more defective, and at the end of the 42 months more perfective: for until then, they could plague, but not period the Beasts Government in any street; so that no wonder if the Beasts Tyranny be still up in one kinde or other, till the end comes.

Repl. Here are still suppositions one after another.

1. *One Vial perfects another.* 2. *The sackcloth-witnesses are the Angels, Rev. 15.* 3. *Before their slaughter, defective; after, more perfective, &c.* These being onely Conjectures, without proof, I shall say the less.

But 1. If *Grothead, Armachan, Huß, &c.* were such brave Champions, and had all those Characters, Rev. 15. 2, 3, 4, 5, 6. and Chap. 14. 2, 3, 4. I cannot see how they were without the *spirit of life*, Chap. 11. 11. Neither so defective: for, in my opinion, the *spirit of life* is no other, then what in Chap. 15 & 16 is expressed in particulars.

2. To say, *The Witnesses could plague, but not period*; it is as much as to say, They were not the *Angels*, Rev. 15. For every *Vial* shall *period*; neither doth the *last period* more or further then its proper subject.

3. If you mean, by *end*, the *last Vial*, (as I perceive you do, by what follows) therein I differ: for the *Beast's* dominion shall end with the *fifth Vial*. And howsoever there shall be a party at the *Armageddon-battel*, gathered together for the cause and interest of the *Beast*; yet as to his *Kingdom* and *power* that was broken before, Rev. 18. We know whose *House and Family* is cast out of this *Nation*, yet there are some (had they opportunity) would willingly engage to raise it up again out of the ashes. So here.

I know the *Beast* and *false Prophet*, Rev. 16. 13. & 19. 20. is taken for one: by *Beast*, the Civil power; by *false Prophet*, the Ecclesiastical. But I think, in both places, by the *false Prophet*, is meant *Mahumet*, that is, the *Turkish dominion or State*: 1. Because it is not probable, that so considerable a matter should be left out; which must be, if it be not here. 2. In both places, where the *false Prophet* is mentioned, the things properly belong to the *Mahumetians*, and fall under the *last Vials*, viz. the great Army of *Elog* and *Magog*; God's judgments upon them, and *Israel's* victo-

victory, Ezek. 38 & 39. 3. Neither doth the title, *That false Prophet*, belong so fitly to any, as to that monster *Mahomet*. Hence, since his rising, he hath been usually so call'd. 4. Whereas the working of miracles in *Rev. 19. 20.* is referr'd (not to the *Beast*, but) to the *false Prophet*; this much strengthens (methinks) the *sense*. For at this time, *Satan's* greatest workings will be among the *Turks*, with all power, and signes, and lying wonders. As a Tyrant, having lost several strong holds, he seeks to maintain, by what supply he hath, such other Forts and Castles as yet are in his hands: so Satan, being driven out of his *Western hold*, and nothing left him, in a manner, but the *false Prophets dominion*: here he will be working all the Miracles and lying Wonders he can, to draw multitudes to him. And howsoever *Babylon* be fallen, yet the *Beast* is said to be with the *false Prophet*, because of a party joyning then with the *Turks*, to raise up the ruines of the *Great citie*, or the *Beasts dominion* again.

Ans. 3. Sure it is from an absurdity, because the holy Ghost gives not that note of perfection, till the last, *Rev. 16. 17.* and then he saith, *It is finished*: and therefore the last must needs make perfect all the other, in all streets and nations, and put a full period to all Tyranny and Idolatry: which we cannot say of the first. Besides, the last Vial is the most universal and thorow also. Now the Reason why the four last Vials make a more thorow work then the three first, I gave before; because the end of the *Beasts dominion* is now come, which was not in the former.

Repl. 1. I think the Absurdity (if any be) remains still, for any thing is said to the contrary. It was objected, that when all the Vials are poured out; nothing may be signified, &c. To which we have this Answer: The holy Ghost at the last (and not before) saith, *It is finished*. Now what is finished, but the work and effect of each Angel and Vial? That is, as the first Angel, in witnessing against Idolatry and Tyran-

Tyranny, poured out his Vial, and therein (as a brave Champion) did his duty, howbeit Tyranny and Idolatry continued still : so the rest, one after another : And having thus *trampled upon the Beast, and beat him before them, as the first did ; a voice at last shall be heard, It is done.* And may not all this be, and yet *earth, sea, sun, &c.* remain still ?

2. Methinks it is strangely gathered, *Because the holy Ghost saith, It is finished ; therefore the last must needs make perfect all the other, &c.* One Scholar may answer for the rest, that they have *all done their Parts or Exercises*, and yet it is possible every one might perfect his own work.

3. In granting that the *end of the Beasts dominion was not come in the three first Vials*, you must needs grant, (if I am not extremely mistaken) that no *Vials* are yet poured out. For, as the end of the *Beasts dominion* is not till after the *fourty and two months* ; so the *last plagues* begin not till then : he is not *grown full enough for the Vials*, (to use your own words) till those months be expired.

Answer to the eleventh Reason.

I do not understand how you make it an argument against the pouring out of any of the Vials to be now ; 1. Because the Temple in so full purity, is not opened till after all the Vials ; although the Tabernacle of the Testimony, Rev. 15. 5. Now until it be opened, Rev. 11. 19. no man is able to enter into it, Rev. 15. 8. till the seven plagues of the seven Angels be fulfilled ; which appears to be after the seven Vials, Rev. 16. 17, 18. So that it hinders not but that the Vials may be begun.

Repl. I have shewed before, how I think the Answerer is in a double mistake about *Rev. 15. 5. & 11. 19.* First, in taking them apart, as if the *Tabernacle*, Chap. 15. should be opened before the *Vials* are poured out ; the other, *viz. Chap. 11. not till afterward* : whereas both places belong to one matter and time. 2. He takes that for

for the *Tabernacle*, which I take to be the *Temple*, Rev. 11.1. Whilst the *two Witnesses* prophesied in sackcloth, they had a *Temple* : but the *Testimony of the Tabernacle* is not to be opened till after their rising. Besides, if Christ personally shall appear between the *sixth and seventh Vial*, Rev. 16. 15. and the *thousand years* take their beginning immediately upon the *Armageddon-battel*; we must rise higher for light, then to take it from the *Temple or Tabernacle*. And so much seems to be signified, by that Angel standing in the sun, Rev. 19. 17. wherein will be fulfilled that prophetic, *Isa. 30.25,26. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, &c.* Though a man where he stands may see very much, yet being set up higher, as on a hill or mountain, (suppose as high as the sun) he sees a great deal more then he did before. True it is, no sooner are the *Witnesses risen*, but the *earth is enlightned*, Rev. 18.1. by the *Ark of the Testament*, Rev. 11.19. and the *Tabernacle of the Testimony opened in heaven*, Chap. 11.5. But when the *Sun of righteousness shall arise with healing in his wings*, Mal. 4.2. Saints then shall be higher then *Temple or Tabernacle*, Rev. 21.22. for their light shall be *seven times* more then before, as being rais'd to a higher pitch and degree of light and knowledge, then either the *Prophets or Apostles* had.

Ans. 2. He saith, *No man shall be able to enter in*; but he doth not say, *No man shall be able to go out*. And in this he alludeth to *Solomons Temple*, wherein the *Priests could not enter*, 2 Chron. 7.2. they could not go in, but those who were in could go out; 1 King. 7.10, 11. being so filled with the presence and glory of the Lord, that they went out. So here, the *Angels of the Vials shall go out*, being so filled with the presence, spirit, and glory

glory of the Lord, that they will not be able to abide in. Though none go in, yet he saith not, None go out. So that I cannot see how this hinders, but the Vials may be begun.

Repl. I think you have laid down a very good Ground, by your distinction, to prove that the Vials are not begun. For, 1. If those in the Temple must be filled with such a presence, spirit, and glory of the Lord, before they go out; I am strongly perswaded, that neither waldo, wickliff, Armachan, &c. were any of the Angels; nor the Swedish or Britain Souldiers; nor yet is the Temple filled with such a presence. It is one thing to be in the Temple, and another thing to have it filled with this glory you speak of. For such a time will not be, neither is it to be expected, till the Antichristian darkness be more expell'd.

Should a man now make enquiry amongst the choicest Saints concerning Temple-presence, I know what they would say, (and not without cause) we have not the understanding of men, clouds and darkness are about us, we want the presence and spirit of God; there is a death, darkness and deadness spread over all things, as, worship, ordinances, Scriptures, &c. Nevertheless, sure I am, there is as much now of the presence and spirit of God with his people, as any of those ever had, who are said to be the Angels of the first Vials. So then, if there be no coming out, until the Temple is filled with the presence, spirit and glory of the Lord; we may conclude, Either none are come out; or if any are, they had not the presence and Spirit of God; which the holy Ghost expresseth, Rev. 15.8.

2. As none are to come out of the Temple, until filled with the Spirit; so not until they are call'd, Rev. 16.1. The which Call, I do not take to be in following Providence; but more then ordinary, as the Prophets and Apostles were, by some immediate impulse of spirit; the Lord making them now clearly to see, that their work and time is come: As

I have

I have said before, *A particular and special call, peculiar to this time of the Vials*, as Mr. Tilling. saith, which hitherto no man had.

Ans^w. 3. *whereas he saith, No man; we must observe the subject: he doth not say, No Angel; but, No man; which is a different dialect of the holy Ghost, and doubtless means some other, and not them that execute the Vials; for they are called Angels: and indeed, I think it refers to a more inferiour subject; and therefore cannot hinder, but that the Vials which are poured out by Angels (are more glorious instruments then common men) may begin.*

Repl. 1. You have given me occasion to declare my thoughts of the place. It is true, (as you say) *he saith not No Angel, but No man; signifying thereby, when the Vial-time begins, what a most glorious Reformation there will be both of persons and things: For such shall be the light, judgement, zeal, and conscience of Saints, as no man shall be admitted into the Temple: no carnal and formal Professors, no corrupt Hypocrites, no such Apostates as 2 Tim. 3. 2, 3, 4. Now that shall be verified: Holiness becometh thy house, Jehovah, to length of days, Psal. 93. 5. Hitherto (especially since the great Apostacie) the vile with the precious have been in the Temple: whilst men slept, the enemy came and sowed tares among the wheat, Matth. 13. 25. What through ignorance, partiality, covetousness, self-love, MAN hath entred into the Temple, most unworthy persons have been taken into Church-fellowship: but now, no man is able, &c. it is so filled with smoak from the glory of the Lord, and from his power.*

So then, the meaning is, upon the rising of the Witnesses, the Church draws to primitive perfection both for light and life. As the Tabernacle of the testimony shall be opened, that is, large discoveries of Gospel-mysteries: so the Temple shall be shut, as no entrance for man: none but Angels shall

go in and out. And though I am not of your opinion, that *this refers to the blessed Jerusalem-estate of the thousand years* ; yet it is a fore-runner, and carries the character and likeness of that glorious time. Hence in part will be fulfilled *Isa. 35. 8. & 48. 2. Joel 3. 17. Isai. 26. 2. 1 Cor. 6. 9, 10. Psal. 15. 1, 2. & 24. 3, 4. Isai. 60. 21. Rev. 21. 27. & 22. 15. Compare 1 Cor. 3. 3. Are ye not carnal, and walk *κατὰ ἀνθρώπου* ; according to man ?*

Now whereas Mr. Tilling. opinion is, That Saints, before the *Vials* begin, shall not attain to that purity the Church of Christ enjoyed before the corruptions of Antichrist crept into it ; I think otherwise ; and the Scripture which he quotes, viz. *Rev. 4. 6.* in my opinion is against him. For then (saith he, speaking of the Primitive time) there was a sea of glass clear as crystal : here is a sea of glass, but not yet so clear as crystal. There is more in *Rev. 15. 2.* then a sea of glass : for it is added, mingled with fire. Now the reason why these words, mingled with fire, are left out in Chap. 4. 6. it is, because of the purity which the Church then was in, (as to Doctrine and Discipline) before the Apostacie of Antichrist ; and so the sea of glass needed no mingling with fire. But the impure and filthy dross of Antichrist being crept into the Church, then indeed there was cause to have the sea of glass mingled with fire, whereby to consume and burn up not onely the grosser part of Popery, or the lees and dregs of that Religion ; but the whole, great and small : as the fire leaves no dross or impurity in silver refin'd. So then, whereas the sea of glass is said to be mingled with fire, it is not to denote (as I conceive) any struggling of the Saints with the Beast, nor hot jars and contentions among themselves ; but, that all the corrupt and rotten devices of the Beast should be (as dross in a furnace) utterly consumed.

Object. It is said, Till the seven plagues of the seven Angels were

were fulfilled. Then *Man*, afterward, is able to enter into the Temple.

I answer, The particular *until* is often taken for *never*, *Gen.* 8.7. & 28.15. *1 Sam.* 15.3. *2 Sam.* 6.23. *Matth.* 1.25. So here.

2. For your sense of the place, (if I understand it) it makes a difference between Saints, as some *superiour*, others *inferiour*. But I think all Saints, (so judged and known) as *Angels*, shall enter, &c. Neither will there be any such difference amongst the people of God after the *Vials* begin.

Ans. And 4. No man as then without the Temple : yet 5. I think it refers to the blessed *New-Jerusalem-state* of 1000 years, *Rev.* 20, 21, & 22. which is not begun till after the seven plagues ; and therefore till then, none can enter into it.

Repl. 1. Doubtless many who are without, when the Temple is first filled with the glory of the Lord, shall yet enter in, before the Vials are poured out. For the everlasting Gospel is to be preach'd, upon the rising of the Witnesses, whereby many will be called out of *Babylon*, and other Gentiles from their idols and vanities, to the faith and obedience of the Gospel.

2. For referring it to the *New-Jerusalem-state*, it seems to have no footing in the text : for the holy Ghost speaks there of no *New Temple* or *State* ; but directly of that Temple in which the seven Angels then were.

Besides, in my opinion, so to take it, it's far below the stile of the holy Ghost. For, to say, *The new-Jerusalem-state will not begin till after the seven plagues* ; it's a truth indeed : but how ? As if a traveller were told that his journeyings must be finished, before he can be at home ; or a Souldier, till the enemy be subdued, he is not to have the glory and honour of the Victory.

Ans. 6. Should we concede to your Argument, the edge thereof

thereof would turn as much against your own opinion and apprehension; seeing none could enter in, as you grant, till the Temple were opened, Rev. 11. 19. which is after the seventh Trumpet hath sounded. The Scripture you quote, Rev. 15. 5. being meant of the Tabernacle of the Testimony, whence the Vials go out indeed; but not out of this Temple, which is not opened till after all the seven plagues of the seven Angels be fulfilled, as that text expresseth in terminis.

Repl. 1. How the Reason should be against my self, I see not. Indeed my opinion is, that both places, (as I said before) relate to one time, and take their beginning before the Vials: Neither is there any mention of a Tabernacle or Temple opened in heaven, after the Vials are poured out; though you say that text expresseth it in terminis. For Rev. 16. 17, 18. (which you often quote) speaks no such thing, but that there came a great voice out of the Temple of heaven: not said to be then opened, (as Rev. 11. 19. & 15. 5.) because it was not opened at that time, but long before.

But 2. This is true, in Rev. 19. 11. heaven is said to be opened; which I take to be between the sixth and seventh Vials, signifying a most glorious success of the everlasting Gospel; partly through the light which came from the Ark, Rev. 11. 19. and the Tabernacle of the Testimony, chap. 15. 5. opened before; and partly through the fall of the Western Babylon, Chap. 18.

Answ. So that neither by this, nor any of your former Reasons, is my faith in the Vials begun, stirr'd or enervated; but rather ratified for the present, without I see more then I do: and am of Mr. Tilling. opinion, that the Vials are begun; and that for these Reasons.

Repl. I know it was Mr. Tilling. opinion: so Brightman's, *Burton, Pareus, Mede, and *many others which I have seen: and it is (I think) the opinion of most men still, whose learning and godliness I do willingly acknowledge.

knowledge, and do honour the very name of some of them ; yet neither do I think them so learned, but they might erre ; nor so godly, as in all things to be followed. This reverence every man stands bound to give to the graces of God in other men, That in his difference from them, he be not suddenly or easily perswaded ; but being jealous of his own heart, he undertake the examination of things, and so proceed with fear and trembling ; and so having *tryed all things, hold fast that which is good*, 1 Thes. 5. 21. so shall he neither wrong the graces of God in himself nor in others. But on the other side, for a man so far to suffer his thoughts to be conjur'd into the Circle of any mortal man, or mans judgement, as either to fear to weigh what is offered to the contrary in the balance of the Sanctuary; or finding it to bear weight, to fear to give sentence on the Lords side ; yea, though it be against the *common opinion of good men* : this is to honour man above God, and to advance a throne above the throne of Christ, who is Lord and King for ever.

I must confess, to the glory of God, and mine own shame, that one *Reason* why I questioned not till of late, but that the *Vials were begun*, it was, because I found such an unanimous accord amongst Expositors therein. Hence I made the less search into the thing, there being no doubt made (among them) as to the truth of it. Now it is possible, my case here may be the case of other men.

Ans. 1. *Because the two Witnesses in their Sackcloth-condition, in the time of the 42 months, before their slaughter or rise, pour out plagues, or smite with plagues, Rev. 11. 5, 6. But the Vials are such plagues, Rev. 15. Therefore, they pour out Vials.*

2. *Because the very same Subjects of the Witnesses smiting with plagues, Rev. 11. 5, 6. are the Subjects of the Angels Vials, Rev. 16. 1, 2, 3. viz. earth, waters turned into blood, and expres-*

expressed by the holy Ghost in the very same phrases.

Repl. We have answered this before : yet farther, thus : The places have no such full agreement as is pretended. For, 1. in *Rev. 11.* *waters* there, are before *earth* : but in *Chap. 16.* there *earth* is before the *waters*. Neither do I think, but, according to the order set down, the *Witnesses* did so, *viz. smote the waters* first in the days of their *prophecie*, prophetically.

2. The *sea*, which is the *subject* of the *second Vial*, *Rev. 16. 3.* in *Chap. 11.* is not so much as named ; which is very strange, that the *second Vial* should be thus left, and yet all one thing, and in the very same phrases.

3. How do they agree in phrases ? When the one onely *smites the earth*, the other *pours out a Vial on the earth*. Doubtless, here lies a great difference, not so much in words, as matter, if well considered.

4. In *Chap. 16. 4.* the *Angel poured out his Vial upon the waters*, and they became blood : but *Chap. 11.* the *Witnesses* have power over the *waters*, to turn them into blood. It is not said they *smote the waters*, or that the *waters were turned into blood*. What may be gathered, is one thing ; but the phrases are not alike.

5. If the places are so alike in phrases, why are they made so unlike in exposition ? The *first Vial* is applied to *Waldo, Wickliff, Luther*, as *smiting the Beast* with their mouths and pens : the *second* and *third*, to *Souldiers and Armies*, and to killing men with their swords and guns.

Answ. 3. Because the *Egyptian plagues* alluded to, were begun by the two *Witnesses* *Moses & Aaron*, before the end of the *Captivity* or *sojourning in Egypt* : and it is very evident, this hath such an allusion, *Rev. 11. 8.* because the *holy Ghost* calls this *fourty* and two months *Egypt* also.

Repl. If the *Egyptian plagues* by *Moses* and *Aaron* (the two *Witnesses*) were all poured out before the end of the *captivity* ;
then

then following the *Allusion*, all the *Vials* should be poured out whilst the *Witnesses* are in *sackcloth*. And to say the truth, to take it otherwise, it destroys the life and light of the Argument. For if the *Vials* begun before the *rising* of the *Witnesses*, then must they be all poured out before the end of the *fourty and two months*, as the *ten plagues* by the two *Witnesses* *Moses* and *Aaron*, were before the end of their Captivity or sojourning in *Egypt*.

Thns you see, by dividing the *Vials*, as some to go before the *rising*, and some after, is contrary to the *Allusion*. For if some were, then were all : but taking it that none were, so there is (in my opinion) both reason and truth as to the *Allusion* ; viz. as *Moses* and *Aaron* the two *risen Witnesses* (not in *sackcloth*) neer or about the end of the *four hundred and thirty years*, plagued the *Egyptians* : so the *forty and two months* of the *Beasts* tyranny being going out, the Spirit of life from God shall enter into his *Witnesses*, for the pouring out of the *last plagues* upon the *Beasts* dominion.

Answ. 4. For that the remnant (*I humbly conceive*) are to strike in, and not to begin ; to succeed and follow, not to direct and lead ; to execute, not to prepare : but your opinion makes 144000, or the remnant, to begin ; and the two *Witnesses* to fall in with them : which I see not.

Repl. Either you or I are here in some mistake, both to the Remnant and *Witnesses*. For, 1. I do not take the Remnant (as you do) to be the *one hundred forty and four thousand* ; but (as I said before) part of the *romans seed*, which never fled into the *wilderneß* ; against whom the dragon makes war, Rev. 12. 17. and this, before the *rising* of the *Witnesses* ; and so, in likelihood, refers to the wars in France, Holland, Germany, Britain, &c. 2. I take the *one hundred forty and four thousand*, and the *risen Witnesses*, to be all one. For, (as you said well) it is a testimony or *Witness*

neß (not persons) that is slain; the which *Testimony* or *Truth* (that is, the glorious Cause and Interest of Christ) riseth and lives again, by a spirit of life from God entered into the one hundred fourty and four thousand.

Ans. 5. For that all *thathitherto-plagues upon the Beasts dominion*, do signifie nothing, if they were not the matter of the *Vials*.

Repl. 1. The conclusion will not follow. For whilst the *Israelites* were in *Egypt*, no doubt the Lord plagued the *Egyptians* at several times; yet they were none of the *ten last plagues*. To come nearer; when *Abbeys* and *Monasteries* were put down in *Hen. 8.* his Reign, this was a *plague upon the Beasts dominion*, and signified something. So hath he been plagued in *France, Scotland, Bohemia, the Netherlands*; yet reckoned no *Vials*. Besides, what did the *Goths, Hunnes, Vandals, &c.* but pour out plagues upon the *Beasts dominion*?

2. That they are said to be *the last plagues*, it clearly shews, that there were *plagues upon the Beasts dominion* before. For the distinction between *former* and *later*, must be understood of the *Beasts dominion* as the *subject*: that is, several plagues should be poured upon it, before the *seven last Plagues or Vials* begin.

Ans. 6. And lastly, the *subjects of the Vials*, *Rev. 16. 2, 3, 4, 5, &c.* of the *first, the second, and the third*, as the *holy Ghost in Scripture* opens them, have been under the very same *wrath mentioned in the first, second, and third Vials*: so that I am much perswaded that they are begun, by a *Scripture-clearness*.

Repl. That which first gave me occasion to question the *beginning of the Vials*, it was, that I could not see neither the *subjects* nor the *effects* of the *Vials*, as the *holy Ghost* opens them, *Rev. 16. under the same wrath*, as they are interpreted; neither the *first, second, nor third*: there being

nothing yet done, in my opinion, that carries the character of *VIAL-WORK* upon it.

1. That the *earth* should be taken for the grosser part of *Popery*, where do we finde in Scripture a ground to raise such an Exposition? 2. That the *subject earth* should be *universal*, and yet in many places this *gross earth* never mov'd, but to this day remains as much and as bad as ever. 3. That *Waldo, Wickliff, Armachan, &c.* should be *Vial-Angels*, a thing no way suitable to the description of the holy Ghost, *Rev. 15.*

So again, for the *second* and *third Vials*, I am not satisfied, as they are applied. First, why the *second*, to the *Swedish war in Germany*; the *third*, to ours in *Britain*. Or, 2. (as others) why the *second* to the *Romish discipline or Hierarchy in England*, Anno Dom. 1641. the *third*, to fall upon *England, the Low-Countries, and France*: I do not see *Scripture-clearness* for these things. Nor 3. do I understand what difference there is between the *earth and sea*, as they are expounded: for I think the *Romish Hierarchy*, viz. *Popes, Cardinals, Archbishops, Bishops, Monks, Friars, &c.* with all that rabble, root and branch, as *gross earthly superstitions*, as their *Mas, their Crosses, Purgatory, Penance, Pilgrimage, &c.* And therefore, to make a distinction between *Romish doctrine*, and *Romish discipline*, as two distinct subjects, I am not of that opinion: but as they rose together, so they shall fall together, inseparably, under one and the same *Vial*. I confess, in things to come, as they are secret, so we cannot well judge whether men hit or miss (in their opinions) till they come to pass: But in things that are past, and so visible, here we can say a little more, whether men speak pertinently, and to purpose.

N

I thought

I thought to have forborn the *Queries* : but not knowing how it might be taken, I have set down the *Answers* to them.

A few words to your Queries.

To the first, I answer : The one of the living creatures, (for I like not the name of Beasts ; nor is it *in* *angelos*, but *in* *an* *angelos*, Rev. 15. 7. & 4. 6. Living creatures, or Cherubims, as Ezek. 1. 5.) Now this one I will not say, as some do think, to signify the first (which is the Lion) in this place ; though in some places it doth, Dan. 10. 13. Mar. 16. 2. especially when we speak in order of number, with others, as Rev. 6. 1. But so it is not in Rev. 15. 7. Wherefore here I rather incline to the last ; as Rev. 21. 9. there came one of the seven Angels, it meant the last of the seven : so here, one of the living creatures, I do believe it meant the last of the four animals : and so the holy Ghost signifies, by bringing up all with ONE, or the ONE, as the sum, or utmost, or concluding number of all. Besides this, it agrees very well with the description : for the last is the flying Eagle, Rev. 4. 7. who gave (I conceive) the Vials to the seven Angels, for these Reasons.

1. For that it is a bird of a most excellent spirit ; and the meaning is, That most excellent spirits must manage all those Vials ; and the Angels under this Eagle-administration from the Throne, will be full of sagacity, quick sent, and apprehension, &c. See Job 39. 27, 29.

Then 2. for that the Eagle is swift, and so the most suitable of all the four living creatures, to give the Vials, for the swiftness of his dispensations in the Vial-days, especially when the two Witnesses are up.

3. For that he is so full of courage, that he fears not to set upon the Great Beast ; and so will the executors of the Vials fall upon

on the Greatest of the earth ; yea the great Beast whom the earth hath worshipped, feared and adored.

4. For that the way of the Eagle is a strong and unknown way, Prov. 30. 19. and so the most sutable to give out the Vials, which will be executed in strange and unknown ways, or untrod-den paths.

5. For that he will flie full to the sun, with eyes open ; and goes out to his prey at noon-day : and so will the Vials be openly in the sight of the sun ; and those that pour them out, will be open-eyed, and move in the full light of the work, with their faces to Jesus Christ, and eying the sun of righteousness, Mal. 4.

6. He is called, the flying Eagle : for he hath his nest on high in the rock ; and soaring so, he falls from on high right down upon his prey : And so will this Vial-work fall from above, upon the heads of them under it, Hof. 8. 1. and there is no escaping it. The Eagle falls suddenly, in the twinkling of an eye, (say some) upon his prey.

7. For that he is accounted the King of birds : and so the Vials are all the wrath of God and the Lamb, or the King of Saints.

8. The Eagles prey is blood, or the carcases of them killed, Job 39. 30. where the slain are, there is she, Luk. 17. 37. And so he is the sutable administrator from the throne, to give out the Vials, which turn waters into blood, and pour slaughter upon the Beasts followers.

9. It appears to me, it is the Eagle too, by the contents of what judgements he hath to shew, in Rev. 6. 7, 8, 9. unto the end. All bring what the four living creatures or Eagle saith, Come and see, unto (viz.) the sword, famine, death, hell, (all which will fall on the Beast by these Vials, Rev. 18. 8. & 19. 20.) and the wrath of the Lamb, Rev. 16. 16. & 17. 14.

10. It appears yet further to me ; in the order of the four living creatures, and their several times and works, expressed by the holy Ghost, Rev. 6. 1, 2. the first said, Come and see, to his

conquering with the Gospel in the Nations : and this was in the primitive times of the ten persecutions , or before the Beast rose : for the Saints were then under a most lion-like, noble, courageous, Angel-like Spirit. The second, v. 3, 4. said, Come and see, to the Red horse, or Scarlet beast, Rev. 17. 3. wherein the Riders had a great sword to slay us : this was in the Beasts rise and crowning ; by cruel persecutions, murders, and massacres of the Saints ; and so they were under the ministration of the second living creature, (I conceive) like a Calf for Butchery and slaughter. 3. V. 5, 6. the third living creature said, Come and see, to him that had the balances to weigh in time of great scarcity of God's own bread ; onely the oil and wine (as the anointing) were preserved : and this I think was the ministration which the two Witnesses were under in their Sackcloth-prophecy, who had the face and grace of a man. But now 4. the Eagle is the ministrator under whom the Angels of the Vials are : and so the two Witnesses, in that state or predicament, are under the Eagle, who flieth high, strong, clear, swift, &c. which appears to me to be the flying Eagle that gives them out, for that they are to reach over all Nations, and to flie over all ; which the flying Angel (who flies with the Gospel over every nation, kindred, tongue and people) prepares, Rev. 14. 6, 7, 12. And it seems to me the last living creature, because the plagues are the last plagues which are in the Vials, Rev. 15. 5. So that for these Reasons, I have hinted my thoughts unto your first Querie.

Repl. I have no intent to meddle with things besides the Point in hand ; neither shall I speak much here.

But, 1. The Answerer (I think) misseth the Question : for it was not queried which of the four Beasts (or living creatures, as he rather chuseth) gives out the Vials : But, if by the Angel pouring out the first Vial, waldo, wickcliff, Grost-head, Armachan, or Luther, be meant ; who then is the one of the living creatures that delivers the Vial to them ? that is, how are these men, in publishing the Gospel, VIAL-

AN-

ANGELS, and also the living creature or Eagle, that puts the Vial into their hands.

2. Concerning this large discourse of the flying Eagle, and Eagle-administration, there is enough said (the premises granted) to shew, that no Vial is yet poured out.

For, 1. Must all the Vials be managed by most excellent spirits, men full of sagacity, quick sight and apprehension? Such then have not been yet, since the rise of the Beast: Though we see light and day at the dawning, yet is not the same full and most excellent, till a while after. I grant, some of the persons fore-mentioned were good men; but yet had not most excellent spirits, were not complete and full to manage any of the Vials.

2. For swiftness of dispensations in the Vial-days; what can be more evidently against you then this; viz. that in eight or nine hundred years, (for so long it is since the Vials began, according to your Grounds,) very little should be done, as to the destroying of the greater part of Popery; methinks it rather carries the likeness of a snail slowly creeping over the earth, then the swiftness of an Eagle flying in the air.

3. For courage and boldness, this is no more then what the Antichristians had. Sometimes the victory hath gone on our side, otherwhile on theirs. But if the Smethen-King were a Vial-Angel, it's strange he should be slain in the War; for my opinion is, that none of the seven Angels which have their breasts girded with golden girdles, Rev. 15. 6. shall fall by the hand of their enemy, or at any time lose the Victory.

4. If the way of the Vials be strange and unknown, then were not the persons so often named, the pourers of them out: for neither *Waldo*, *Huss*, *Luther*, *King of Sweth*, &c. went in untrodden paths; but what they said or did, they

they had Presidents and Examples before; and so were followers of others in known and trodden paths.

5. Will those who pour out Vials be open-eyed, and move in the FULL LIGHT of their work? how then can it be fairly applied to such men as sat in darkness, saw little of the things of Christ, practised most gross idolatry, and, for some of them, had not their faces to Jesus Christ, eying the *face of righteousness*; but their own private advantages?

6. That the Eagle falls suddenly in the twinkling of an eye (as it were) upon his prey; it is very true, and suitable to the Vial-ministration: for surely when that Work begins, it shall go speedily and prosperously on, without obstruction or let, and all done in a little time. Ergo, &c.

7. If the Vials are all wrath, even the wrath of God and the Lamb; then could not Waldo or Luther pour any forth in preaching the doctrine of the Gospel. I have shewed before, that whatsoever the Sackcloth-witnesses did in smiting the earth with plagues, it was only by reproof; as *Psal. 141. 5. Prov. 19. 25.* It is true; through unbelief and hardness of heart, the Lord afterward brought real plagues upon the wicked world, and will bring many more (and greater) in the Vials.

The Eighth is answered before, viz. in what sense the Sackcloth-witnesses turned waters into blood.

For the Ninth and Tenth Reasons, what is there applied to the Eagle, is more against the Answerer than the rest. For if under the second living creature like a Calf, be meant the cruel persecutions, murders, and massacres of the Saints after the Beast rose; then cannot the Eagle-ministration be brought up to the time of the Beasts reign: for who are the Saints then butchered, if not the Sackcloth-witnesses? Therefore, to say that at one time they should be under the ministration of the second living creature, viz.

viz. like a Calf for butchery ; and under the administration of the fourth living creature, namely, the flying Eagle, in smiting and killing their enemies ; this cannot be ; neither is there any method, order, or reason kept (in my opinion) in this fourfold ministration ; unless the Eagle-time be understood after the rising of the witnesses.

Besides, the Answerer in his words following, grants as much, saying, *It seems to me, the last living creature, because the plagues are the last plagues which are in the Vials.* If the witnesses, before their rising, did pour out the last plagues ; w^{ho} before them poured out the first plagues upon the Beasts dominion ? Now here I see no reason why any should begin those last plagues, either at Luther or Waldo, and leave out the Sackcloth-witnesses before their times. I shall here in brief set down what hath been publickly witnessed against the Beast many years before either of them.

In the year 1125 (which was forty years before Waldo) Peter Bruis, sometime a Priest, was so zealously earnest against the grosser parts of Popery, as first in the Diocese of Arles, of Ambrun, and of Gap ; then after, throughout all Auvergne, Languedoc, and Guien, he boldly and openly preached against Transubstantiation, the Sacrifice of the Mass, Masses, Suffrages, and Oblations for the dead, Purgatory, Worshipping of Images, Invocation of Saints, Single life of Priests, Pilgrimages, Superstitious Holy-days, Consecrations of Waters, Oil, Frankincense, & other Romish trash. And withal, sharply inveighed against the pride and excess of the Pope and his Prelates, whom he called *Princes of Sodom* ; and the Church of Rome he termed *Babylon*, and the mother of Fornication and confusion. For which glorious Testimony, he was burnt to ashes.

About

About the same time, there was one *Henry* a disciple of his, who as publicly declared against the Blasphemies of the Beast; for which they were so mad and enrag'd, as being taken, he was bound in Chains, and sent by *Albertus Cardinal* of *Ostia* into *Italy*, where it is thought he was secretly murdered: for he was never seen nor heard of afterwards.

So in the year 1125. one *Arnulph*, a zealous and devout man, for reproving the Loosness, Covetousness, Pride, and other Vices of the Clergie, was at *Rome*, by their wicked hands, cruelly murdered.

Again, Anno 855. (before *Waldo* three hundred years) *Grontier* Archbishop of *Collen*, and *Thiergaud* of *Trevers*, with their Colleagues, gave forth this Testimony to the world against the Pope, and sent it to him: Thou art (say they) a Wolf unto the Sheep, a Murderer of the Living, and one which thrustest men into hell: Thou bearest the shew of a Bishop, but art a very Tyrant: Thou art in habit a Pastor, in heart a wolf: Thy Title promiseth as a Father, but in thy Deeds thou carriest as a God: (alluding to the place in 2 *Thess.* 2. 4.) Thou callest thy self, A servant of servants; and seekest by all means to become a Lord of lords: and consequently, according to the doctrine of our Saviour, thou art the least of all the Ministers of Gods Church, who yet in thy ambition runnest headlong to perdition; thinking every thing lawful to be done, which pleaseth thee. We care not for thy words; we fear not thy Bulls, nor yet thy Thunders, &c.

Yea more, Anno 734. *Albertus Gallus*, and *Clemens Scotus*, and many other learned men in *France* and *Germany*, withstood the Pope in *Reliques*, *Images*, *Single life*, *Purgatory*, *Supremacie*; and openly call'd the Pope the author of Lyes, the disturber of Peace and Piety, and the corrupter of Christian Doctrine. So *Claudius* Bishop of *Taurin*, Anno 799.

I forbear to mention *Bertram*, Anno 812. and the *Bishop of Florence*, Anno 1114. and many others, who long before *Waldo*, were condemned of Heresie; for reaching and writing against the *grosser parts of Popery*; as *Transubstantiation*, *Purgatory*, *Images*, *Masses*, *Pilgrimages*, and asserting the *Pope* to be *Antichrist*; &c.

So then, if the *first Vial* be to be understood of the *Sackcloth-witnesses* speaking against the *grosser parts of Popery*, the time cannot begin at *Luther* nor *Waldo*, but with the *witnesses* before. For (as I said) there is no reason why such *flying Eagles* should be left out, who were as *high*, *valiant*, *quick*, and *publike* against the *Beast*, (eight or nine hundred years past) as were *Armachans*, or *Grothead*, or the like. In a word therefore, how these can be the *last plagues* begun so long ago; to wit, when the *Sackcloth-witnesses* began first to smite the earths, (which I think I can make it appear, was as soon as the *Beast* did rise) I shall leave it to the *READER'S* judgment.

Ans. Your *second Question* is answered before. For I cannot see how any *Angel* can be *single persons*, but the *witnesses* principally, and the remnant of the *womans seed* as *auxiliaries* and *assisting*.

Repl. 1. Neither doth the *Answerer* here come home to the *Question*. For the *Question* is not so much, whether a *single person* or a *number* be meant, as concerning the condition of the persons (few or many) which are to pour out the *Vials*. As for Example: If the *Sweaten Army* poured out the *second Vial*, as the *Angel* mentioned *Rev. 16. 3.* then may the *Vial-Angels* or *Instruments*, which shall pour out the *last plagues*, be visibly *profane* and *wicked persons*; which is contrary to *Rev. 15. 3, 4, 5, 6.* That no *single person* is meant by any *Angel*, I agree with the *Answerer*. But mark then, in taking the

Swethen Souldiers to be the *second Angel*, it must follow, that each *Angel* may be made up (apart at least) of Idolaters, Adulterers, Swearers, Drunkards, and most lewd wretches : But I think not so. For though *no Angel be a single person*, yet my opinion is, that all the persons which shall make up each *Angel*, shall be sanctified ones, called, and chosen, and faithful, Rev. 17. 18.

2. Either the *Answerer* or *Replyer* is much mistaken concerning the *Vials* : for I do not think, that either the *two Witnesses*, or the *Remnant of the womans seed*, to be any of the *seven Angels*, Rev. 15.

Otherwise then, thus : *The fourty and two months of the Beasts reign* being out, *one hundred fourty and four thousand* are upon their work. It is true ; the *Spirit of life from God enters into them* : but this is to be understood distinct from the *remnant*, Rev. 12. 17, and after the *rising of the witnesses*.

Ans^r. To the third *Question* : I confess, it is my judgment, that the *song of the Lamb*, Rev. 15. 3. and that *song*, Chap. 14. 3. are one and the same ; and that *Hallelujahs* are the effects of the *Vials* : but with this caution, That the *song* having several parts and degrees, is not sung all at once ; but as the *victory* ariseth, and grows higher and higher over the *Beast*, in every generation the *song* goes on, as the effect of every *Vial* in its degree and proportion, for the *redeemed* at that day to sing, i. e. *redeemed from among men*, Rom. 14. 4.

Repl. We are here so agreed, as I hope we shall no more differ about the beginning of the *Vials*. You grant, it is one and the same *Song*. For the *Caution*, I shall wave it, viz. about parts and degrees, as nothing material : but for the *Song*, Rev. 14. it is doubtless after the *Witnesses* are risen. Now you say, It is the same *song*, (which must be in respect of time and persons, or it's not sense) then, I say, it must needs be after the *rising of the Witnesses*. Re- hold

hold how good and how pleasant a thing it is for brethren to dwell even together! Psal. 133. 1.

Ans^r. The fourth Question hath had a full Answer before.

Repl. Through mistake, this is the sixth Querie, p. 17. The Reader shall have the Answer and Reply, pag. 52, 53, 54, 55, &c.

In the Copie which my friend had, the fifth Querie was thus: To mention but one effect of the Vials supposed to be poured out, viz. the effect of the second Vial on the sea, in which every living thing died: now the question is, How this was fulfilled either by the Parliament in England, or the German war, or any other way, as it is applied unto things past.

To which the Answer is, thus: Under the second Vial, every living thing in that sea (that was turned into blood) died a civil death, and stank like the dead fishes, Exod. 7. 18. Isai. 50. 2. Psal. 105. 29. Every living soul in that sea, that lived, moved, swimm'd, and delighted in it, as well the Clergical as Laical, were under the wrath of this Vial. As Beza saith, whatsoever living creature, *nim Joxi Cōm*, which is taken for every kinde; and so every one, whether Martial, Civil, or Ecclesiastical, died a civil death, yea, and a spiritual also; the sea being brought into a filthy savour to all living ones, or the people of God, by this Vial. Now all that stayed in the sea, so died. wherefore I finde it true, that every soul, i. e. referr'd to the subject-matter of this Vial, died. For, as Chemnitius saith, *such particulæ universales non in infinitum extenduntur, sed ad materiam subjectam restringuntur.*

Repl. I conceive the Answerer intends here the Swethen war; but he names none. And it was better to forbear the name of persons, time, action, or Country: for it may be as well applied to France, England, Holland, Bohemia, as Germany.

But 1. Though it be true, a number of Papists died

in that War, yet for ought I know, as many of the other party. Besides, things afterward came to that pass, as the PROTESTANTS had more Loss then Advantage by that War.

2. I do not know what you mean by a *spiritual death*: if you mean, as to *sin*, they were as dead before, and so not slain by the *Vial*. If you apply it to a *second death*; it is beyond my line.

3. There was as *filthy savour* before that War, and since, as then: very little was done that time, either to increase or abate the stink.

4. What *fish* soever died in that *Sea*, (turned into blood) it soon multiplied again: it seems the *Sea* was not very bloody; for the fish increas'd and multiplied as fast as before.

5. I think there is as little ground to carry the *second Vial* to the *Swedish war*, as by *earth* to understand the *grossest part of Popery*.

Lastly, I cannot believe that the *Swedish Army* were ever in the *Temple of God*; and from thence went forth clothed in *pure and fine linen*, &c. with golden *Vials*.

Besides, to deliver my opinion freely, (and I think most men now are of my opinion) for that *Swedish war*, more fitly may it be set forth under *Kites and Ravens*, then by the *Eagle*, as the *Answerer* hath described that *King of Birds*.

The *fifth and last Question* which my friend had (for the Book hath more then he saw) was this: *Whereas some restrain the rising of the Witnesses to the fourth Vial, others to the fifth, we question what Reasons and Grounds such have; and why may not the rising of the Witnesses and first Vial contemporize?*

To which the Answer is: *Why the rising of the two Witnesses and the first Vial may not contemporize*; I have answered

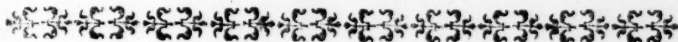
livered before : that I began with your *Queries*.

Repl. The difference between us is stated here. I think, the rising of the witnesses ; and the beginning of the *Vials*, contemporize. The *Answerer* is otherwise minded, and refers his Reader to what he hath written before. For my part, I do the same, and have done for this time. Now if I hear that this which is done be acceptable and useful by the same witnesses, I shall be by the good hand of God assisting me, according to that light which the Father of lights hath given in the *Vials*, speedily set forth an *Exposition* of them ; it being already prepared for that purpose.

The Title over the Pages, should be only (as you find it towards the latter end of the Book) *Truth with Time*. P. 1. 4. in margin. at the latter end. Of this opinion are many good men. P. 1. 6. 1. 1. read, as being the same. P. 3. 1. 1. 8. for rather 7. number. P. 3. 2. 1. 30. you will take the Answer to be the answer to the second Res-

FINIS.

Other Mistakes there are, which thou art desired to take notice of, and correct thy self.





Conscious Reader,

By reason of the Author's far distance from
the Press, more Faults have escaped than
either He or the Printer could have wish'd:
Some of the chief are these: *Viz.*

ERRATA

The Title over the Pages, should be onely (as you finde it towards
the latter end of the Book) *Truth with Time*. P.14. in marg. at
the letter *a*, read, *Of this opinion are many good men*. P.16.l.31.
read, *to sing the song*. P.31.l.18. for rather, r. *neither*. P.32.
l. 30. you must take that Answer to be the answer to the second Rea-
son. P.50.l.1. leave out *Mr. T.*

Other Mistakes there are, which thou art de-
sired to take notice of, and correct thy self.

